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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

A YEAR'S MISSIONARY LIFE IN DAMASCUS.

PART I.

I LEFT London for Syria in the end of November, 1863. I had been in London for some time, engaged in the purchase of an Arabic missionary press. The matrices and type had to be prepared under my supervision, as they were an invention of mine, intended greatly to simplify the difficult process of printing Arabic with vowels. Everything being ready, after many delays, I sent the whole of the boxes to Beyrout, via Liverpool and Gibraltar, and went myself to Syria, through Paris, Mont Cenis, Turin, Ancona, and Alexandria. This is the shortest sea passage to the East, and will be shorter still a few months hence, when the line of railway will be complete from London to the very heel of the Italian boot, with only the small exception of an hour's sea passage between England and France, and of a night's diligence on wheels or sledge between France and Italy. The Italian steamers will then go in three days from Brindisi to Alexandria. And thirty-six hours on another steamer will bring the traveller to Beyrout.

I landed at Beyrout on the 3rd of January, but not without difficulty. Three boats coming from the same steamer as myself were capsized on reaching the harbour. Since that time a little jetty has been constructed, and the landing in Beyrout by a rough sea has become less difficult. But this is far from sufficient; and if Beyrout is to preserve its position as the great *entrepôt* of Syrian commerce, the company of the *Messageries Impériales* must hasten to construct the large beautiful harbour for which it has obtained a firman.

I was in Beyrout about a month, waiting for my press and luggage, which were necessarily detained at such an inclement season of the year. During that month I was the guest of the great Syrian Protestant scholar, B. Bustany, Director and founder of the National College of Beyrout. I must not miss the opportunity of giving some

account of this important institution; for it is interesting on two principal grounds. First, it is entirely a native effort; and, secondly, it is a perfectly successful one.

Mr. Bustany belongs to an influential family of Mount Lebanon, a family which has given to the Maronite nation bishops and patriarchs. Though Mr. Bustany was young when he embraced Protestantism, he was even then a learned man. His literary productions,—religious, philological, historical, poetical,—are too many to be mentioned here: they are all characterised by a purity, a clearness, and a fluency, which prove that there is no idea, whether ancient or modern, to which the Arabic language cannot serve as a medium of expression and propagation. As Mr. Bustany is not only learned, but zealous, and also a wealthy man, great is the amount of good which he is enabled to confer upon his countrymen.

The foundation of a "Syrian National College" had been for a long time one of his cherished thoughts. The reason why he had long deferred its realisation was the fact, that the foundation of a great Beyrout college, under European supervision, and supported by English and American funds, was already contemplated by other parties. But in 1862, Mr. Bustany resolved to go on with his own project. Having with his family retired to a small part of his large and beautiful house, he transformed the best part of it into dormitories, refectories, and school-rooms, while builders and carpenters were actively engaged in enlarging the premises; and with a staff, small at first, but now large, of well-qualified native teachers, he at once began the lessons. The pupils very soon reached the number of about 140, that is, as many as the buildings in their present state could contain. All are full boarders, and belong to the best families of Beyrout and Mount Lebanon. They are of all

creeds, Maronites, Greek Orthodox, Greek Catholics, Druses, Mohammedans, &c. The pupils of each creed are at liberty to attend the religious services of their own denomination, but all the internal religious exercises are upon Protestant foundation. Common Prayer is offered morning and evening, as well as before and after meals. The Bible is read at morning and evening prayer, besides its text and contents forming a great part of the object of studies. The professors are of all creeds, as well as the pupils, with the exception, that Protestants are in greater proportion among the teachers than among the pupils. This is easily explained. Protestants are an imperceptible minority in the population of Syria, among whom the pupils are recruited. But they are a very perceptible and influential minority of the learned and intelligent men, from whom the professors of the college are selected.

The utmost affection and confidence prevail, not only between teachers and pupils, but also between the pupils themselves, to whatever religion they may belong. You may see, at the hours of recreation, Druse and Christian children playing together with great apparent pleasure, and without a rude word or act interrupting the common engagement. This will appear astonishing to those who have been accustomed to consider the people of Syria as half civilised, and whom the late massacres have only confirmed in this idea. The fact is, however, that the Syrians are a highly civilised nation. Their ancestors had long been civilised when ours were still living in their forests. Though they have not our energy, those sons of Shem have more mildness and gentleness of temper than we, sons of the Northmans, the Saxons, and the Franks.

I have examined the college in all its departments, been present at the lessons, examined the children, and am able to say of the teaching that it is effective, and that in a remarkable degree. This is the point which parents chiefly consider, especially when a school is, as the "National College," a paying school.

This is the most wonderful feature of the scheme. It is, however, undoubtedly a fact, that every one of the 140 pupils pays his legitimate share of the support of the establishment. This share is not very high, and the figures which I will have to give will surprise, when it is borne in remembrance that the pupils not only get the very best education in all the branches of learning which can be acquired by means of their mother tongue, whose literature is so rich, including, if they choose, law and medicine; but also have an opportunity of learning Greek, Turkish, French, Italian, and English. Mr. Bustany has three different prices, which, in round numbers, are respectively 10*l.*, 12*l.*, and 15*l.* a year, for each pupil. A pupil pays the lowest, the middle, or the highest price, not according to his age, nor according to the branches of study that he follows, but according to the means of his family. Every one who knows how easy it

has always been, in Syria, to establish free schools, even proselytising schools,—and how difficult, if not impossible, it has always been to have any school with really paying pupils,—will at once imagine that the parents who can be induced to pay the middle and highest price, must be very few indeed. But this is not at all the case, and the fact has proved that Mr. Bustany knew his countrymen well, when he established his scale of prices. Many families willingly pay the highest price, whom it would be utterly impossible to induce to pay the lowest or middle one. Their pride would not allow them to accept a reduction.

But even the highest price is very trifling indeed, and if we take the middle price of 12*l.* a year as simply the *paying* price, we will have an idea of the length that money goes in Syria, when applied in the native way to support native work. Every one of these 140 pupils of Mr. Bustany, and of all their successors, year after year, will be, after completing his course of studies at such a small expense to his family, both a well-informed young man and a perfect gentleman. But he will not have contracted the habits and wants of a foreign civilisation, nor made himself unfit for the society of his countrymen. If circumstances and men in power favour him, he will be fit for the highest positions in his country. If not, he will not find the paternal home too humble for him.

After about four weeks' expectation, the steamer containing my press and luggage came at last, and all my packages were landed on shore; but, alas! in what a state! Of my own personal furniture I will say nothing, lest my dwelling on that sad subject should re-open all the wounds of my heart. The boxes containing the press materials were also, most of them, broken open, and the type and other articles were dropping in the canoes and on the shore, where the whole remained at the mercy of the waves for a few days, until the Custom officers had time to visit the contents.

A few years ago, the examination to be undergone at the hands of Turkish Custom officers was not a very frightful ordeal, for a European at least. For even admitting that the show of a fist or cane might in some instances have proved indecisive, the almighty "Bakhshish," that Emperor of the East, was sure to overcome all obstacles. To-day such is no more the case. Turkish Custom officers perform their duties with unflinching regularity, and nothing can escape their Argus-like vigilance. What the sea had not done, their hammers and wedges accomplished, the rain all the time helping in the work of destruction. When they had done what they pleased, and finished breaking under my eyes the goods that I had at such an expense of fatigue, time, and money, been purchasing and getting prepared in London, I had to devise the means of transporting the whole, with as little additional breakage as possible, to the court-yard of the Road Company, in order to have them conveyed to Damascus. Having made a bargain

with a number of porters, I divided my troop into two corps, the one of which were carrying the goods on their backs, or on carts, while the others were following, and picking up from the ground the type, the stereotype plates, and other articles, as they dropped from the boxes all along the road. I consigned the whole to the Company's agents; and having given a thorough repair to all the boxes, I went to Damascus, in order to hire a house in which I could be ready to put the press, as soon as it should arrive.

Damascus having been, since 1856, my missionary head-quarters, the tract of country between it and Beyrout was very familiar to me. How many times had I crossed it, before the massacres, during the eventful escape from Damascus to Beyrout in July, 1860, and since that time! How many times had I crossed Lebanon on horseback; cleared in an hour's gallop the muddy plains of Cœle-Syria, leaping over its innumerable ditches; and then engaged at a slower pace the long stony defiles which lead through Antilebanon to the extremity of the plateau from which is first discovered that dreamy vision, Damascus! But since I had left Syria in 1862, a carriage road had been completed between Beyrout and Damascus by a French Company,—a very good, beautiful, and picturesque road, by-the-by,—and so I was enabled for the first time to travel that distance in a diligence. It went at a good speed all the time, though we were in the midst of winter, and there was on each side of the road, in certain places, a wall of snow, twelve feet high. We reached Damascus in fourteen hours. In summer eleven hours are sufficient. At seven o'clock, P.M., I was seated at dinner in the hotel of Dimitri Cara, a place that some travellers have made famous by their writings, while all those who have inhabited it, have preserved of it interesting, and some, I am sure, happy recollections.

The next morning was to begin that year of missionary life in Damascus of which I intend to give here a short history. But before I engage in that subject, I must say, in a few words, what was my enchanting surprise, when on the morning after my arrival, I went on a donkey, before the early breakfast, to visit the part of the road which, the night overtaking us, near Damascus, the evening before, had prevented me from seeing. This part of the road does not follow the ancient track, and the traveller instead of enjoying the "vision" of Damascus and its oasis from the top of the hill on the day of his arrival, has now to make it the object of a special ride during his stay in the city. But he loses nothing by this change, for he now reaches Damascus through the loveliest of valleys, asserted by Mohammedan tradition to be the "Valley of Paradise." The new road, sometimes in a straight line, sometimes in curves of an ideal beauty, makes its way between the "rivers of Damascus," which hang at different heights all along the rocky sides of the gorge. Nothing could have

exceeded the glory of that morning of the 4th of February, 1864. The sky was of the most radiant blue. The ragged sides of the walls which contain the rivers, were all fringed with icicles of all sizes and shapes, hanging by the roots of the evergreens, and shining in the morning sun. At a lower level, young poplars, with all their buds rosy and ready for spring, rose out of the flowery grass or the murmuring waters, delineating their branches with wonderful delicacy in the bright azure. On coming back, everything presenting itself in a new aspect, appearing as new as if not seen before. What other city offers to the traveller, at his first arrival, such a spectacle as Damascus, with the mosque of Sultan Salim, its cupolas and its minarets? But a greater surprise than all that was reserved to me before breakfast. What was my amazement when, on approaching the city, I saw on the left side of the road a long series of loaded carts, as well as a diligence, three or four omnibuses, and some other vehicles. To give an idea of the feeling of wonder caused to an old resident in Damascus by such a spectacle, I must compare it to the feelings of a Londoner should he, one day, meet in the Strand a caravan of a hundred loaded camels pacing their way along Trafalgar Square up to Piccadilly.

The news of my arrival having been spread, I received after breakfast several visits—among others that of the principal members of the Protestant community of Damascus. Though I had ceased to reside in Damascus since the massacres of 1860, and never during the interval appeared there except as a visitor, their reminiscences of me as a pastor were of later date. Almost the whole of the community had left Damascus after the massacres, and fled to Beyrout, where Providence had brought me a little before them, that I might be ready to receive them, and to provide for their temporal and spiritual wants. There I had hired for them a number of adjoining houses in a suburb on the border of the sea, provided them with beddings, raiment, and seen that they got their due share of all the different charities coming from different quarters. I also, during nearly twenty months continuously, supplied Sunday services and sacramental ministrations, even when other duties obliged me to be in the mountain six days of every week. Their welcome, then, to me showed that they had not forgotten their pastor. They sorely complained of the state of abandonment in which my absence of a year and a half had left them. I told them that I had never thought of abandoning them; that I had been in England engaged in promoting their cause, and that I was now bringing with me an Arabic missionary press, the first press ever established in Damascus. They gave me many details on the state of the country. They spoke of the general readiness of native Christians to welcome missionary agents and to embrace a purer Gospel. They tried to impress upon me the necessity of having a really efficient mission, with its centre in the city, in the form of a regular

church, with a press; and its ramifications all over the country, in the nature of schools and missionary stations, under the superintendence of native agents. As to all these points, I needed not to be influenced. I was only glad to see all my flock animated with such a zeal, and sharing to such a full extent all the views of their missionary.

A few weeks' intercourse with the people of Damascus show to me how deeply such views are rooted in the minds, not only of Protestants, but of Christians of other denominations. Protestantism, in Syria Damascena, has never taken towards the native sects that attitude which would have made it unpopular. Protestant missionaries in that part of Syria, both before, during, and after the massacres, have acted towards the native Churches more frequently as helpers, in the common cause of Christianity against Islamism or ignorance, than as aggressors. Protestantism being founded on the Bible and the Bible alone, all its doctrines are admitted, and its orthodoxy in all the chief points fully recognised by the clergy and people of other Christian denominations. If those denominations differ from Protestantism, it is on points which are not in the Bible, and on which they know that they are also liable to disagree among themselves. The Protestant Church, having no other rule of faith than the common Bible of all Christians, has a great tendency to appear to them a Catholic Church, the common mother of all the faithful, however they may appear divided among themselves on account of their different traditions. This idea being so general, the efforts of Protestant missionaries are far from exciting universal dislike. On the contrary, those efforts produce a remarkable degree of sympathy, the successes of Protestants are frequently heard of with undisguised pleasure, even by Roman Catholic or Orthodox priests. They instinctively consider the presence of Protestantism in their country as a kind of safeguard for themselves. Should Islamism renew the persecutions of other days, the presence of a Protestant Church in Turkey would be the means of forcing upon the attention of England the claims of an oppressed Eastern Christendom. Should, on the other hand, the Ecumenical Patriarch of Constantinople, or the Pope of Rome, show himself too overbearing, they know that Protestantism is at hand, and that it is not without precedent that a whole Church, clergy and people, has passed over to it. It is true that when the aggressions of Protestant agents become too public, Eastern prelates find themselves compelled by the necessities of their position to make some show of opposition. But that opposition limits itself to a few acts, all taking place at one time, and followed by long periods of more or less avowed connivance.

Protestant missionaries who fail to understand this, do not understand the true amount of their power and possible success. Others, possibly, might understand it for them. What a Protestant missionary ought to do; where he ought to establish a school; where he ought to send an evangelist; what villages

would be ready to embrace Protestantism, if encouraged; what prevents that encouragement being given; would become frequent topics of conversation not only among native Protestants, but among men of other Christian sects. The result of all those discussions would be this one conclusion: Protestantism has before it at the present moment a magnificent opportunity. In the East to-day, as in Europe in the sixteenth century, there are many elements prepared for it; it may, by some exertion, take possession of entire Churches. It is important that such an opportunity should not be allowed to slip. When the crisis is passed, those communities which have become Protestant will remain so; those which have continued to be attached to their corrupt creeds will not easily be aroused again; just as, in the Protestant and Catholic countries respectively, after the great movement of Reformation was over. Since that time, individuals have passed from one camp to another; but not nations.

A most important point for me was to find, as soon as possible, two houses conveniently situated, the one for the press, and the other for myself. Experience had taught me how much the mere fact of having a house of difficult access, or situated in an out-of-the-way place, mars the whole activity of a missionary. I was therefore very anxious to have both the press and my own house in the Christian quarter, but this was found more difficult to manage than I had anticipated. In 1860 the whole Christian quarter had been burned and made a ruin. Until 1863 little effort was made to rebuild it. During that year, many of the Christian families who, after the massacres, had taken refuge in Beyrout, were induced to return to their homes. The Christian population, which was before the massacre 35,000, and had fallen in consequence of the massacre to 3,000, had, at the end of the winter of 1863-4, risen again to about 10,000. In 1864 great activity had been displayed in rebuilding the Christian quarter, but if the effort was immense, the accomplishment was incomparably more so. Imagine a city of 35,000 entirely laid waste, with only here and there a wall or an arch of calcinated stones left standing. For a time the houses already rebuilt were so isolated among the still blood-stained ruins, that no man would have dared to spend a night in them for fear of robbers. When the rebuilt houses became so near each other as to make it possible to hear a shriek of alarm from the one to the other, there began to be a general rush of the Christian population into these houses, and it became very difficult to find one to live in. After the greatest trouble I was able to find two houses, the one for the press, and the other for the school; but I could find none for myself till the end of the summer. This was very inconvenient, for I had, during the whole spring and summer, to live at the hotel, at an immense distance from the Christian quarter, to which I had to go every day after breakfast, and sometimes also before, spending there the seven hottest hours of

the day in visiting my press, the schools, my congregation, and other families. I came back to the hotel every evening exhausted with fatigue. When some extraordinary emergency, as a case of persecution, or the desire of some village to embrace Protestantism, arose to demand from me for a time a still greater measure of exertion, my fatigue was so great that I frequently wished I had a colleague to relieve me from a part of such labour. As I was single-handed, I had to go on. If a short illness or excess of fatigue relaxed my activity for a day or two, nothing was done, and everything had to be begun anew.

After what I have said of the dispositions of Protestants and non-Protestants, it will be easily understood that if great exertions were required of me, it was not in order to push on the missionary work. In point of fact it was the work itself, I am happy to say, which pushed the missionary on, all the time; always demanding from him new exertions, and never allowing him an opportunity of stopping.

It would be an error to think that a missionary, coming to a country which has not yet been the object of evangelistic efforts, will find at first a demand for his exertions. No man whose object is to bring the attention of a new people to bear upon subjects hitherto indifferent to them, or to teach them new truths, opposed perhaps to their prejudices, may expect to be welcome at first. He is more likely to be at first persecuted. If not, his task may be for a long time the ungrateful one of continually telling people what they are unwilling to hear, without being able to create the smallest spark of sympathy or excitement. How sad must be the lot of an intelligent man who is in this manner, far from his country and from his friends, throwing away his years among a people of foreign lips and foreign thoughts, without ever being able to notice among them any sign of his labours having been fruitful! They are not fruitless, however, though one may sow and another reap the fruits. Those years—that whole life—thrown away without any comfort in asserting truths for which no one cares, will sooner or later have the effect of awakening a public interest in those truths. Then, every new missionary of those long-despised truths will find himself and his labours at once in great demand. It will be his duty to satisfy that demand; and if in endeavouring to do so he finds his work so interesting, that while it entails much fatigue, and requires many sacrifices, it gives more pleasure still, it is not for him to be proud, not to forget those who for many years have laboured with fatigue also, but without pleasure, and without human encouragement.

In the province of Damascus, the work has now fully reached the encouraging and interesting phase; and a missionary has only to do what is before him, in order to be continually occupied. The first thing that I had before me on my return to Damascus was the Protestant congregation, then for the most

part come back from Beyrout. The thing which they most unanimously and most urgently asked from me was, that I should at once take all their spiritual interests in hand, and be especially active in pastoral visitation. Their wish having nothing unreasonable, I could only submit to it. As there are in Damascus, besides true Protestants, many other persons of whom it is difficult to say whether they are Protestants or not, I resolved to extend my visits to all those who, though still belonging to some one or other of the corrupt native Churches, were disposed to receive me more or less as a pastor.

This at once gave a useful employment to a considerable portion of my time. Both in the visits which a missionary pays, and in those which he receives, many questions upon religious subjects are addressed to him. To give an answer to those questions, to do it clearly and with a certain method, so that every answer that an inquirer gets should take its place in his mind as a permanent part of his future religious system, appears to me most important. There is a desultory manner of carrying on evangelistic and controversial conversations. It consists in always leaping from one subject to another, and then again escaping into another subject, without ever discussing any thoroughly enough to make a conversation useful. I am, as a missionary, the servant of everybody. If any man, poor or rich, wants any information that I can give upon any subject, he has only to ask, and I am ready to satisfy him. I will do that for him and for anybody else, should I condemn myself to repeat the same things a hundred times, to a hundred persons, on a hundred different occasions. But precisely because he who has zeal enough to ask a religious question has an absolute right to obtain from me the required information, it is my duty to see that he gets it. I will therefore keep him at his own question, and resist him if he wishes to engage in a new inquiry before truly understanding the first. I would rather break off a religious conversation than allow it to be carried on in a desultory manner, and merely waste my time without being useful to anybody. Except in very few instances, I have always found inquirers ready to appreciate my motives for adhering to these rules.

Another result that I am always most anxious to secure, is to give to inquirers as soon as possible, and if possible at my first interview with them, a complete, however abridged, knowledge of the Protestant religion. The Westminster Assembly's Catechism, and the Mother's Catechism, though translated into Arabic, and useful in schools, are both too long for this special purpose. I therefore have made a catechism much smaller than these two, and comprising in seventy-six short questions, a complete *résumé* of Protestant theology, including sacraments and all. Of these seventy-six questions, seventeen only are written by me; all the others are extracted from a very popular catechism which most Catholics in Syria know by memory, and which is about twice the size of mine. I began by eliminating all

questions and answers which were contrary to the religion of the Bible. I then added seventeen questions and answers, comprising all the points omitted in the Catholic book, but too important to be omitted in a Protestant catechism. Finally, I arranged the questions in an entirely new order, which is, I believe, a very decided improvement.

The whole of this little catechism can easily be read in a quarter of an hour. In a quarter of an hour, therefore, I can give an inquirer a complete bird's-eye view of the Protestant religion. Not only can I do this, but in a second quarter of an hour I can, if he be a Roman Catholic, teach him by heart the whole Protestant catechism. He already knows all the questions and answers except seventeen. Those seventeen new questions are most of them exceedingly short, and so easy that to have heard them once or twice is sufficient to remember them all his life long.

One of my usual ways when I make a mission tour, is to go to a village, and after ascertaining who among the inhabitants are Christians, ask them who of them knows how to read, and who knows his catechism. When some have said that they know these things, I tell them that I will try. Whether I be sitting in a room, or under the shade of some old walnut near the spring, I am soon surrounded by young men and boys eager to show off

their knowledge. For the reading examination I open the New Testament, and after distributing to the successful readers some encouragement, either in words or in the shape of little books, I proceed to examine the others upon the catechism. I give a catechism or two to those who know how to read. I take one in my own hand, and begin to ask the questions. Those which are exactly as in the Romish catechism, are answered with one voice by the whole band; those which are different are answered only by the few who know how to read, and who show themselves, on that occasion, not a little proud of their knowledge, while they are looked upon by the others with great envy and respect. Before leaving the village I distribute a few more catechisms, and obtain warm promises that the next time I come I will find everybody knowing it.

I also sometimes use my own catechism in my schools; for this reason, that being very short, it is sure to be learned from beginning to end by almost every child. I find it more expedient that children should learn a complete catechism, however short, than that they should learn only the first twenty or forty questions of a larger catechism, and never know the remainder for their whole life.

JULES FERRETTE.

LIFE OF A NATIVE PREACHER OF ORISSA.*

RAMA CHUNDR A JACHEEK was of Mahratta descent, and his ancestors came from Nagpore to Cuttack in the service of the Mahratta government. His grandfather and father were successively governors of the fort at Cuttack, but in the autumn of 1803, when he was about seven years old, an event occurred deeply humiliating to his family, but which has been, in the providence of God, fraught with the richest mercy to them and many others. The Mahratta rule ceased in Orissa,† and the English government was established in its place. The family at once fled to Kokoakund, where they had an estate, and dwelt in the village of Bhorapore, which is about ten miles distant from Cuttack.

* From the published narrative of the Rev. Mr. Buckley, of Cuttack, Orissa.

† A deeply interesting incident occurred in connection with the taking of the fort, which has never before been published. Not far from the place where the companies of the 22d were encamped, the horrid rite of Suttee was about to be perpetrated. "Our men," said one of the privates of the regiment, "saw the Hindus going to burn a living woman with her dead husband, and they took her away by force from a great multitude that was assembled to perform and witness the awful ceremony. After conquering their enemies, they brought the woman down to the regiment." It is particularly interesting to remark that more than a quarter of a century before the Honourable Company abolished the atrocious rite, and indeed before the question of its abolition had in any way, by missionary protest or otherwise, come before the Supreme Council, these rough English soldiers signaled their conquest of Orissa by forcibly preventing it.

It would not interest the reader to describe the early years of Rama Chundra. It will be sufficient to state that till he was more than thirty years of age he was a zealous idolater; and the regularity with which he worshipped the family idols, the reverence with which he adored his spiritual guide, and the readiness he displayed to offer sacrifices, or go on pilgrimage, or do anything required by his religion, might well put to shame the professors of a purer faith. Evidently he desired to know God, and the way of acceptably worshipping Him; and to such, I believe, the God of all grace always shows the way of life. While a devoted disciple of Sundera Das, he and the other disciples of the gooroo received and eagerly read the New Testament, and several tracts, among which the "First Catechism" and the "Jewel Mine" may be especially mentioned. The gooroo explained the Christian books as well as he could; but his teaching was a strange mixture of Hindu philosophy and Christian truth. When his "children," as he called his disciples, could not understand his explanation, he flogged them, and they received the chastisement like naughty children, conscious of deserving it; but Rama made the testimony of the Lord his meditation, and was soon wiser than his teacher. He reasoned with himself—Can one blind man lead another? Can a sinner save a sinner? Can I find out the truth by trusting in that which is false? At this time he lost all reverence for Juggernath and the idols he had for-

merly worshipped. Some he broke to pieces, some he threw away, some he burned, and some he trampled upon. He also renounced the fire worship in which he had before delighted, and the worship of the heavenly bodies.

Another effect of his reading the Testament and the tracts was that he had a deep and awful sense of sin, and as yet he knew not who could deliver him from the burden. To use his own expressive language, he was baptized in a sea of trouble. He knew by bitter experience the meaning of the words, "A wounded spirit who can bear!" He often cried out in the anguish of his soul, "Oh that I had never been born! Why did I not die in my mother's womb? Or why did I not die in infancy or early youth?" He sometimes reproached himself for reading the Scriptures and tracts, as by this means he had learnt his state as a sinner, and had found that the wages of sin was death. "Oh," he said, "that I had died in ignorance, for then should I have had no guilt! I may be called into eternity to-day, and if it be so, hell will be my portion. Oh, how shall I dwell with everlasting burnings? How shall I endure devouring fire?" In this state of mental agony months passed away, and to add to his distress, the forgotten sins of former years were remembered, and were as a frightful spectre to his soul. He wept and trembled at the thought of a judgment to come, and was sorely tempted by the great adversary to destroy himself; but God gave him grace to resist the temptation. At times a ray of hope like a shooting star darted through his mind, "Who can tell but the All-merciful God may pardon and save me?" But this hope was soon damped by the thought that "God was holy, and would not hear the words of sinners." In this state he could neither sleep by night nor work by day. He had no appetite for his food, and no pleasure in any thing on earth.

At length the Book which had revealed his disease revealed also his remedy. "God," as he said, "discovered unto me the glorious remedy He had Himself prepared, and that remedy was Christ slain on the cross. This I saw, and I wanted no other. In that cross I reposed my confidence." The darkness now passed away, and light and peace broke in on his soul. Now his grateful language was, "Thou God of heaven and earth, I will bless Thy name a thousand times; for whereas I was in the valley of death, Thou hast opened unto me the path of life; I was overwhelmed in guilt, but Thou hast revealed the way of righteousness. That righteousness is our Lord Jesus Christ." The humility, contrition, and entire dependence on Christ which characterised the happy convert will be best expressed in the devout language in which he addressed his Lord and Saviour—language which not only happily expresses the feelings of a sinking soul laying hold of Christ, but which also pleasingly illustrates the figurative way in which a Hindu delights to express himself.

"O Lord, save me by thy grace. My sins are

more in number than the sands of the sea, and are more weighty than the high mountains. Extend, O Lord, thy mercy to me, and remove this load which presses so heavily on my head. Weary and heavy laden, bearing the burden of sin, O Jesus, I lie at thy feet. Heal my wounded spirit; I have fallen into the slough of despond, and cannot rise. Put forth thy hand and raise me from the mire. I am like a man drowning in deep waters. Sinking in the waves, I cry, 'Oh, save my sinking soul, and place me in the ship of salvation.' I am in dreadful darkness; the shades of night have gathered round. Oh dispel my darkness, and let the lamp of righteousness burn in my house. O Jesus! thou alone art righteous. Thou didst pay my debt. Save me by thy righteousness. Let a spark of thy love fall on the mountain of my sin, and burn it up. Give me a new heart. Give me life by thy death, ease by thy pain, and let me live for ever."

Another important resolve was now formed. He had for some time desired openly to confess his Lord, and this desire was greatly strengthened by the baptism of Gunga Dhor. But when he informed his wife that he had decided to go to Cuttack and be baptized, the difficulties and trials that beset his path were such as required a martyr's firmness to surmount. His wife, naturally of a very mild and lovely disposition, was deeply aggrieved and angry. She besought him with tears to defer his baptism till his children were married, and threatened to destroy herself if he did not yield; for who, she asked, would marry the children of an outcast? His son, Sudanund Jacheek, followed him as he left for Cuttack, fell at his feet, and entreated him not to go, protesting that if he did, he would go at once and hang or drown himself. But he had counted the cost, and none of these things shook his purpose. He calmly said to his son, "If you will destroy yourself, what can I do? I must go to Cuttack and profess the Lord; from this day I am dead towards these people, and towards all, and towards thee. If thou wilt be the Lord's, then I will be thine." He added a verse to the following effect:—

"Follow, my soul, the certain light
Which Jesus to thee gives;
The soul that firmly follows Him
With Him for ever lives."

The family went with him as far as Koojebur, the residence of Sundera Das, in the hope that the entreaties of the gooroo would be more effectual than their own; but it was in vain. Rama preached the gospel plainly and faithfully to his former spiritual guide, told him he was a deceiver and a false Christ, that he was seeking his own praise and glory, and not the good of his disciples. He then proceeded to Cuttack.

The next day was the Sabbath, and on this day, November 1st, 1829, he was baptized by Mr. Lacey, in the Mahanuddi river. His relatives had spent the morning with him alone, endeavouring to persuade him to recant, and go back with them. In

the afternoon they went to the missionary, and begged of him not to baptize the convert. They reasoned with Mr. Lacey,—“He is a great man’s son, and his name is known very far; it will be a sad thing for him to become a Feringee. His caste will go, and with him will sink a whole race. His wife will put a rope round her neck and hang herself. All his children will become unprotected.”

As soon as they left the house to proceed to the waterside, Rama’s brother went up to him and hung upon him, weeping, and entreating him not to go, while the whole of his friends were much affected. Nothing daunted, this heroic man proceeded, and presently he witnessed in the ordinance of baptism that “good confession before many witnesses,” which for ever separated him from his former idols and all his idolatrous rites.

Thirty-four years of life had now passed. The remaining thirty-four were, with the exception of a brief and unhappy interval, spent in the service of Christ, and in active efforts to convert sinners from the error of their ways. He was the second native preacher engaged in Orissa (Gunga Dhor being the first), and was called to the work a few months after his baptism. His abilities for the work were of a high order. He held fast the faithful word as he had been taught, and always exhibited Christ on the cross as the sinner’s only hope. In preaching to the heathen he did not deal so much as many in quotations from the Hindu shasters, but he appealed often in a strikingly impressive manner to “the law written in the hearts” of his hearers, and proved on their own principles that they were guilty and deserving of punishment. I have a lively remembrance of an address of this kind which he delivered fifteen years ago in the Cuttack bazaar, and of the impression it produced on his hearers. It was a deeply affecting comment on Romans ii. 14, 15. His discourses to the Christians were solid and instructive, often delivered in an earnest and impressive manner, and remarkable for the pertinence and abundance of Scripture quotations. Mr. Lacey, in informing the society, thirty-three years ago, of his reception as a native preacher, described the peculiarities of his preaching in language that might be fitly used of his whole ministerial course.

“He preaches clearly with great affection and force, and he preaches the gospel. Jesus Christ and his cross are the essence of his discourses. He has learned to look to his Book for what he should say, and therefore says what his Book says, more than he speaks the knowledge which he possesses independently thereof.” He was a close student of the Book to the end of his life.

His ordination to the work of an evangelist took place in September, 1834. Gunga and he were ordained together, and it was the first service of the kind ever held in Orissa. An able introductory discourse was delivered in English by Mr. John Goadby. The other parts of the service were in Oriya, and were conducted by Mr. Lacey. He offered

the ordination prayer, and delivered the charge from 2 Tim. iv. 5, “Do the work of an evangelist.” One who heard this discourse described it as “a very superior one, exactly suited to the occasion, and calculated to do much good, delivered as exactly in the Oriya idiom and attitude as if a brahmin had been the speaker.”

The gratitude which our late dear friend ever expressed for the gospel of Christ was one of the marked features of his character. Long before he knew the gospel he sought rest to his soul in the devout observance of pagan rites; but he found it not. He found in the atonement of Christ all that he had vainly sought in heathenism. He felt this doctrine to be in every way adapted to his state as a ruined sinner. It assured him of pardon. It delivered him from those fearful forebodings of eternal woe which had led him to say, with the first murderer, “My punishment is greater than I can bear.” It brought light and peace to his soul. He felt that it was a firm foundation, and he never let go his hope. His whole soul responded to the sentiment,

“Oh, never let my thoughts renounce
The gospel of my God;
Where vilest crimes are cleansed at once,
In my Redeemer’s blood.”

Eighteen years ago a Christian friend in England sent him a present of warm clothing, with a view of contributing to his comfort when itinerating to preach the gospel. In acknowledging the gift in a letter to this friend, he said that he prized it much, and should find it very useful; but he was much more delighted with the love it manifested. He did not, however, forget to add, that the highest mark of love which the English Christians had shown was in sending the ministers of Christ with “the inestimable treasure of the gospel” to Orissa. This was grace, he observed, of which his forefathers were never privileged to hear. The gospel was the great light. It revealed the way of eternal life, and the good he had obtained by it was more than he could express.

It is refreshing in this connection to notice the deep affection which he ever cherished for his spiritual father, Mr. Lacey, and how in expressing this affection he could never forget that he was the instrument of communicating to him the knowledge of the gospel of Christ. The following extract of a letter written by Rama, in the name of the native Christians to his beloved pastor when in England, is a pleasing illustration of this:—

“Thou hast shown unto us the great and glorious way of salvation. In the midst of darkness we have by thy instructions seen a great light, and thou hast been an example to us in the way of righteousness. Affording us various help and all kinds of excellent instructions, thou hast firmly settled and established our minds; and therefore by thee we have in the Lord Jesus Christ received a new birth unto life. We are become of the house-

hold of God, and continually rejoice in the Lord Jesus Christ, offering praise to the Lord our God. Moreover, we enjoy the sweet hope of everlasting life, and therefore, O our greatly beloved, since the day thou didst depart from this place and set out on thy journey to thine own country, taking with thee thy wife and children, even from that day tears have not ceased to run down from our eyes for thee; for as a father and mother love and protect their children, so hast thou, with all knowledge and understanding, and love of God, fed and nourished our precious souls. This instruction even now we daily digest in our minds, and for thee we never cease to pray to God."

The interest which he manifested in the arrival of new missionaries, and the fervour of his supplications for the enlargement of the Redeemer's kingdom, were pleasing to notice. Twenty years ago, when the Mission had been greatly enfeebled by removals and deaths, he wrote a letter to the young ministers of the denomination, which was translated by Mr. Lacey. An extract or two will illustrate the affectionate earnestness of his appeal.

"O my young brethren, O that you could see how many who are related to us by the common ties of humanity are walking the road to death unwarned, uninstructed. Will you not come and warn and save them? They are preparing themselves for misery, and are dropping into hell; will you not come and try to save them? They are deluded by the fables and follies of idolatry, and are entirely ignorant of the solemn realities of eternity, which nevertheless they must soon behold."

In another part of the same letter he says:

"Our beloved missionary brethren have succeeded in getting out some stones from the temple of Satan; but, my young brethren, it is hard work getting out these stones. They are now weaker than they were, and we are all weak; but you are young and strong; come and get out a few of these stones; this will cause the temple of Satan the sooner to fall. These stones which you may get out are good to build the temple of Christ, and then the offerings of love may be made. If by the salvation of one soul you should add one gem to the diadem of Christ, O what a work would that be! What more can I say? Our country is burnt up: come and save it by guiding the stream of living water everywhere."

His similes were often striking and impressive, and greatly helped his hearers in understanding the spiritual truth conveyed. He was also the author of two pleasing hymns, which the churches in Orissa will not willingly let die. One of these commences with the following lines:

"Beyond these heavens with ether filled,
Beyond unmeasured space,
God dwells upon a throne of light,
And manifests His grace.
Then come, my soul, and worship Him;
In Christ salvation dwells."

The chorus of the other is

"O Jesus! attired in pity,
The friend of the friendless, the ocean of mercy art
Thou—"

and the whole of the hymn is in harmony with the chorus.

The close of our aged brother's course was not marked by the transporting raptures sometimes vouchsafed to the dying saint; but there was a calm and unwavering confidence in the atonement of Christ, which dispelled all fear and sustained him when flesh and heart were failing. The *Mungala Sumachar* (i. e. the Gospel) had always been a great word with him, and the hope it reveals comforted and cheered his spirit when eternity was near. "I feel," he said, in one of his conversations with me, "that I have been an unprofitable servant. My sins have been innumerable; but one drop of the blood of Christ is sufficient to cleanse me from them all. Jesus bore my sins. He paid my debts and set me free. This is my hope; I have no other. I have no fear; I know that for me to die would be gain."

The history of our aged brother pleasingly illustrates the important results flowing from the conversion of one sinner to Christ. God permitted him to see a considerable number of his family united to the church of Christ. His wife—*Lachmi Bai*—who violently opposed his baptism, was led by the grace of God into the way of holiness, and after adorning her profession by a consistent walk and conversation for a few years, died in the faith and hope of the Gospel. Her name is remembered with honour among the first fruits of Orissa's daughters to Christ. His son, who threatened to destroy himself if his father was baptized, has been for twenty-eight years a worthy member of the Church, and for a considerable portion of the time a useful deacon, and he is beloved and honoured by the heathen as well as by his brethren in Christ. His daughter, *Bochmi Bai*, was also added to the flock of Christ, and fifteen years since died in the full assurance of faith. When asked by her father whether she had any fear of death, she answered, "Why should I fear death? I am a Christian. Christ conquered death: why then should I fear it?" His daughter by his second wife, *Pili Bai*, confessed her Lord a few months before his death. His elder brother, *Balaram*, was strongly opposed to his baptism. He has long been a consistent member of the Church, so has his wife. Some of their children and grandchildren are also united with us in the fellowship of the gospel. He lived to see not less than twenty-one of his family baptized and united to the Church, three of whom were his grandchildren; and all of them, with the exception of two who sleep in Jesus, are still, it is trusted, walking in the way of Heaven. If results so interesting and important as these be witnessed in a little more than thirty years, what may we not hope for when centuries have passed away!

This narrative may fitly close with Rama's own words in commencing the narrative of his Christian experience.—“Now to God the Father, the Sovereign of heaven and earth; and to his beloved Son

the Lord Jesus Christ, be the kingdom and the power; eternal salvation and glory; praise, blessing, and thanksgiving, for ever and ever. Amen.”

MISSION EXPEDITION ON AN AFRICAN RIVER.

OPPORTUNITY offering, and feeling the need of a change, I left on Tuesday morning for a short trip towards the interior. The little blue boat, “My Sabbath Home,” was rigged and manned, and we started about half-past ten. The day was one of the brightest and most beautiful that the tropics afford, and the journey for the first few hours was delightful; but, while crossing the bar at the mouth of the Bargroo, the water grew frightfully rough. A strong wind blew from towards the sea, and the waves rolled like ocean-billows. It seemed as though our little boat would be overwhelmed, but it rode gracefully up and down the towering waves, though the spray and billows broke over its side till we became quite wet. Soon the water grew smooth again, and following the windings of the Bargroo and crooked Mahuo, we reached Avery Station about five p.m.

Brother Jewett and family gave me a hearty welcome, and we spent a pleasant eve in social converse and prayer.

Brother J. kindly offered to accompany me on my journey to King Sissiwurn's town, and having made the needful arrangements, we left early on Wednesday morning. One of the king's sons was at Mahno, and we scoured him for a guide. We returned to the mouth of Mahno river, and then turned up the comparatively unknown Bargroo. The weather was bright and beautiful; the air cool and soft. We had a double object in the trip;—to tell the story of redeeming love in town and village was the great desire of our hearts, but we could not be entirely forgetful of a desire to see and explore new regions.

We soon reached Yoggel, a pleasant little town situated in a palm-grove on the left bank of the Bargroo. We landed at a large “timber factory” near by, belonging to a Sierra Leone man. Here were immense quantities of fine timber floated down from the country above in large rafts, and destined for shipment to England and other parts of the world. The timber trade of the Bargroo region is very extensive. We walked a half-mile to the old town of Yoggel, passing several “idol houses” built over portions of bug-a-bug hills. These houses are usually in a circular form, some two feet high, and one and a half in diameter, with a little pointed roof of thatch. Shells, pieces of broken crockery, spires from the hills of the curious ant called the “bug-a-bug,” and other small articles, are placed in them. They are regarded by the heathen as sacred, and a sort of worship is paid them. The land near Yoggel is elevated, the air fresh, the water good,

and many towns and villages are built a little way back from the river. The groves of graceful palms give a beautiful aspect to the country.

Before ten we reached Kirrehhoo, a fine-looking town on a bluff, with a background of tropic foliage, but had no time to call. Beyond Kirrehhoo the Bargroo grows narrower, and both banks are lined with large, tall mangroves, with hills and forests a short distance back. The fresh breeze, changing scenery, and an easy, swift boat, made the journey delightful.

Just beyond Kirrehhoo we passed Mahno Mountain, a high elevation partly covered with trees. This mountain is regarded as a kind of sacred place by the people, the residence of a great war-spirit, called Kasilon. Warriors about to undertake an expedition against a neighbouring tribe, often make a pilgrimage to this spot, and profess to hold communion with the great Kasilon, after which they regard themselves as invincible. The superstition of the people, however, leads them to believe that those who talk with the spirit, although they may gather strength for a time, cannot live long.

At noon we passed Yassaw, a large town on the left bank of the river. The people came in throngs to the river-side to watch us, and I greatly regretted that we had not time to stop and preach. The country in the vicinity is hilly and rocky, and the river winding. Some two miles above Yassaw we left the Bargroo, and entered Mosandy Creek, a small stream whose general course is south-west. A half-hour brought us to the town of Mo Sandy, which is situated on a slight elevation amid clusters of palms. Here, too, the people came flocking to the river-bank, but we could not stop. I noticed several quaint little “idol houses” perched on a bluff under the trees.

About two p.m., we arrived at Gondamar, beyond which our boat could not pass on account of rocks. Taking a present in my hand, I called on Boondookch, the king, and asked permission to leave the boat in his care. He consented, and all the portable articles were brought up, and each one shown to him separately, so that nothing might be lost, and then carefully packed in his house. We knew that he would regard his promise as sacred, and our things be as safe as though defended by an armed guard.

Without resting we started forward on foot, intending to stop at the first town and cook. Our path lay through an open field, dotted with palms, and hills could be seen rising in the distance. A

short walk brought us to Mo Bak, a new town belonging to Sissiwurn. While the men were cooking, Bar Bak, the king, called some of his people together, and we preached to them through an interpreter. They spread their mats on the ground at our feet, and sat down, gazing earnestly at us as we told them of God and the Saviour, and occasionally clapping their hands, or making some exclamation when anything was said that specially pleased them. After talking awhile we invited them to ask us any questions that they might wish to, about the subject on which we had been speaking. In the course of my remarks I had tried to show them the importance of praying to the great God who made us, instead of offering sacrifices to spirits, worshipping bug-a-bug hills, gru-grus, &c., and now they eagerly inquired "How can we pray so that God will hear us?" I tried to make it plain, and they seemed to understand. Brother Jewett talked to them for some time with great plainness and earnestness, and they listened with deep attention. We then joined in a short, simple prayer, which was interpreted into Shirbro. At the close I told them that I hoped they would remember the word which we had spoken to them when we were far away, and never shall I forget the wonderful answer that I received. It came from a poor heathen woman, ignorant of a word of English, who probably had never before heard about the Saviour from the lips of any one.

She said: "Suppose we take a cassada-stick, cut it in two, and plant the pieces in the ground; soon it will sprout and grow.* So it will be with the word you drop into our hearts to-day; *it can not die*; but when you are far away it must spring up and grow."

O, how that answer, coming from such a source, thrilled my soul and rebuked my lack of faith! It was perfectly in accordance with the teachings of God's Word, and no divine could have expressed it more forcibly.

We left Mo Bak about four o'clock in the afternoon. The nearest town on our route was more than twenty miles distant, and the path led through a dense forest infested with leopards, tigers, and elephants; but I felt that my time was so limited that I could not afford to delay until morning. Our party consisted of eight; the son of King Sissiwurn for a guide, five men to carry our light luggage, Brother Jewett, and myself. We started forward at a rapid pace, and soon plunged into a thick, heavy forest. The road was a mere narrow foot-path, very crooked and rough, and often we were compelled to creep through the dense bush around some fallen tree, or crawl over the trunk for twenty or thirty feet. At first our company was somewhat scattered, and the path was so winding that we frequently lost sight of each other. The men in advance occasionally gave a shrill cry, which was

answered by those in the rear; and now and then I would catch sight of some one, as I strode swiftly onward, flying past a corner just before me. Towards sunset, we reached a clear mountain stream dashing over the rocks, and stopped a moment to quench our thirst with the cool, sparkling water. Again we pressed rapidly on, wishing to get as far as possible before darkness set in. The country was hilly and rocky, the forest-trees large and lofty, with a thick growth of underbrush. Night soon overtook us in the midst of the forest, many miles from the nearest town. The evening was beautifully clear, and the moon nearly full, but the spreading branches of the lofty trees formed such an impenetrable arch that only now and then did a single ray of the soft moonlight pierce through, and rest like silver on the green shrubs by our path. We were compelled to moderate our pace a little, and walk as close to each other as possible, the guide carefully leading the way. Sometimes the path wound through a valley shrouded in almost total darkness, and we had to exercise the utmost caution to prevent falling over loose roots and stones. We knew that wild beasts were roaming through the forest seeking for prey, but the faculties of both body and mind were so taxed in making our way through the bush, that we had no time to fear, or scarcely think of them. Our guide was very faithful, and, heathen man though he was, quite won my heart by his kindness. At every rough spot he would stop, hold out his hand, and lead me gently over it. Often during that night-walk, I thought of the wonderful answer of the poor heathen woman at Mo Bak, and my heart was cheered.

Hour after hour we pressed forward in silence, and towards midnight reached a little clearing in which stood the town of Mo Cassy. The people were still up, and crowded round us as we entered. I carried a present to the king, and told him we wished to rest in his town that night, and he at once provided us with a house. As we were reclining on mats in the rude piazza, I noticed that the people still lingered round in groups, conversing in their language, and watching us; so I sent word to the king that if he would call them together we would talk "God's word." They soon gathered to the number of seventy or eighty, and spreading their mats on the white sand in front of our mud-walled house, sat down to listen. The scene was strange and interesting. The time was nearly midnight; the place, a quaint town in an African forest; the hearers, a group of heathens sitting on mats at our feet; and over all rested the rich, soft light of a tropical moon. Though weary with our long night-walk, we rejoiced at the opportunity of repeating in their ears the story of redeeming love. Our interpreter was not very skilful, but the people seemed to understand most that was said, and asked several questions. Perhaps none present had ever before heard about God from the lips of a missionary.

* Referring to the mode of propagating the cassada in West Africa. When planted it seems a dry stick, but it soon grows to a large, flourishing bush.

We were objects of much curiosity to the people. They were especially pleased with my watch, and a glass lantern that we carried. At first, if the lantern chanced to be moved towards them, they would spring suddenly back, but they soon lost their fear. We slept soundly that night on mats spread on the mud floor, very thankful to our kind Heavenly Father for the manifold mercies of that eventful day and evening.

Early the next morning we again started forward. Near the town we passed some graves, on which a tin cup and a few other little articles had been placed as sacrifices to the spirits of the dead. The country grew more hilly and rocky as we advanced, and occasionally we had to climb a steep ascent, or cross a deep gorge on a tree-trunk. A rapid walk of an hour and a half brought us to the large rice-farms belonging to Sissiwurn. Some of them comprise thirty or forty acres in a single field. The trees and bushes had been cut and set fire to, but large blackened trunks and limbs were lying in every direction, so that our passage through was rendered difficult. A little beyond these fields we came to Wallah, the capital of King Sissiwurn's country. We passed in through the double gates, and were at once conducted to the royal house, where the king, surrounded by his chief counsellors, was sitting in state to receive us. We were shown into the house which had been prepared for us, a messenger having been dispatched in advance, to inform the king of our coming. Mats were spread on the smooth clay floor, and a dish of rice and fish set before us. We did it ample justice, and after having shaken hands with a large number of people, a couch of mats and country cloths was arranged for us, and we were invited to rest. The royal house, which Sissiwurn set apart for me (probably because, being white, I was a greater curiosity than Brother Jewett), was really a neat building. Like all African houses it was built of a clayey mud, but the walls were hard, smooth, and almost white. They were adorned on the outside with rudely sketched figures, and on the inside hung with handsome mats and leopard skins. The floor was smooth and solid. Brother Jewett's house, a little way off, was also well furnished.

After resting myself, the window and door meanwhile thronged with a curious crowd watching every motion, I selected a few presents and carried them to the king. Sissiwurn is a tall, dignified man, with a kingly appearance and massive frame. He was dressed in a flowing robe, somewhat ornamented, reaching a little below his knees; his feet were bare; a white sash was tied around his head, and in his hand he carried a sort of sceptre. He is the richest and most powerful king among the petty tribes in this vicinity, and has four or five walled towns, besides large numbers of villages. He has been a noted warrior, and gained many victories over neighbouring tribes, but is now at peace with all, and expressed a desire to remain so.

In company with the king's son, I passed through

the town, and outside the gates. Wallah is very strongly fortified for an African town. A deep ditch surrounds the whole place, and inside of this there is a heavy wall of timber and mud. A space of some twenty feet within this wall is filled with sharp pointed sticks, placed in every position, so that persons falling upon them would be impaled and killed. Still farther in is a barricade of sticks thirty feet in height. There are four gateways to the town, and each one is closed with heavy double doors, fastened with solid bars. Near these gates are four watch-towers, higher than the walls of the town, in which men are stationed at night to watch for an approaching enemy. Outside the walls, also, four small Barres have been built, where people are constantly on the lookout.

The houses in the town are necessarily very near each other, the thatched roofs often touching; and as there are no streets, a stranger will be quite likely to lose his way. Most of the houses are neat and substantial, and look pretty with their smooth brown walls and covering of thatch. Many Barres and kitchens, open on one and sometimes all four sides, are scattered over the town, and in them the people often gather for conversation. The king's Barre, or court-house, is the most beautiful country building that I have seen in Africa. It is circular in form, and the thatched roof runs to a point, which is surmounted with a small cupola, and the figure of a bird carved in wood. Two or three steps lead up to the smooth solid floor, which is nearly the colour of freestone. Four pillars support the roof. A smooth wall rises around the elevated floor to the height of two feet, and though composed of mud it appears almost like marble. Two miniature cannon, formed from the same substance, are placed on this wall at the two entrances, and on one side is a carved chair also of mud. A large hammock is suspended in one part of the Barre, in which the king spends much of his time, surrounded by fifteen or twenty of his chief men, who lie on leopard skins, or sit on the low, polished wall. Most of them are armed with long, keen swords of native manufacture.

I spent some time in the Barre during the day, conversing with the king, and the novelty of a white face always drew together a crowd. A laugh was often raised by the sudden screams of terror from the smaller children whenever I chanced to approach them. Doubtless, many of the people had never before seen a white man.

Outside the walls of the town the forest is cleared for some distance, so that no enemy can creep up unseen. Large numbers of African sheep and a few cows feed here during the day, but are driven within the walls at night. The Mahno river passes near Wallah, but during the dry season it is a mere brooklet. Its bed is filled with immense rocks. The country in the vicinity is hilly and stony, and the forest trees very large and lofty. The soil is rich, producing luxuriant crops with but little labour. The air is pure, the water clear, and

the region altogether a lovely one. A chain of mountains, covered with heavy forests, lie to the north-west of Wallah. They are called by the natives the Koler mountains, and are infested with tigers. Elephants are abundant in these forests, and are often killed. Leopards are numerous and troublesome, and it is said that a few lions roam through the bush. There are several large towns but a few hours' walk from Wallah. Tarneneh lies two hours' walk to the north-west, and is walled. Mufindah, also walled, is five or six hours to the eastward. Moyambah, near by, was captured by the Timminy people a few days before our arrival, and many of the people sold as slaves. Large numbers of unwallled villages are scattered through the country, whose people in case of war fly to the towns for refuge.

We passed a pleasant day in Wallah. We were anxious to preach to the people, and the king promised to call them together in the evening when they came in from the farms. At twilight the town began to be thronged. Kitchen and Barre were filled with talkative groups, and many were passing to and fro. An hour after sunset Sissiwurn sent a herald over the town, who cried out in a loud voice to the people to assemble in the name of the king. Brother Jewett and myself had been sitting together, conversing and reading, and as we stepped out into the open space between the royal Barre and the king's house, a sight met my eyes which I shall never forget. We were surrounded by what seemed a little sea of human faces. Barre, piazza, and country-house were full, and tier upon tier of people were sitting on the white sand at our feet, forming a complete circle. Every eye was bent upon me. Overhead, in the tropic sky, rode the full moon, shedding its soft light on the scene, and a few stars looked faintly down. An interpreter stood at my side, and rendered the remarks into Sherbro. Another, with a commanding figure and powerful voice that could be heard far away, took the word from him and turned it into Mendi so that *all* might understand. The people listened attentively, now and then making some sign of approbation. Brother J. made some excellent remarks; several questions were asked us, and we closed with a prayer, which also passed through two interpreters. In the course of the prayer I remembered the king specially, and at the end of every petition relative to him the people on all sides clapped their hands enthusiastically. This showed us that they both loved their king, and understood what we said. After prayer, they soon scattered through the town, discussing among themselves what they had just heard. From a partial count we judged that more than three hundred were present.

Early the next morning we made preparations to return. Sissiwurn sent us a present of a sheep and fowl, and expressed much anxiety to have a school established in one of his towns. Our procession, as it issued from the gates, and wound along the narrow path, numbered some thirty. Several of the king's children, and war-men armed with swords, accompanied us as an escort. About a mile from town most of them bade us good-bye and returned. We pressed rapidly on over the rough, winding path, reaching Mo Cassy at 10 a.m. We merely stopped to get a drink of water, and bid king Karfungbu good-bye. Hardly a ray of the noon-day sun pierced through the overhanging branches of the trees, but still the air was very hot. Hour after hour we continued our rapid pace, till I felt like sinking to the earth with fatigue.

Towards night we reached Gondamar, where we had left our boat, having walked thirty miles over a rough path without stopping. We were just in season to obtain shelter from a violent tornado. While the men were cooking, we threw ourselves on some mats in the king's house to rest. Every article that we had left in Boondookeh's care was safe. The tornado was soon over, and the setting sun came out in all its glory behind a grove of palms. The king summoned his people, and while the men were rigging the boat, we preached to an attentive audience of eighty in the Barre. They said that they believed the word we spoke was true, and had many questions to ask about God. A few feet from where I stood was an altar, on which heathen sacrifices were offered.

Bidding Boondookeh good-bye, we hastened to the boat, nearly the whole town following us. Soon we were gliding swiftly down Mosandy Creek in the beautiful moonlight, listening to the music of the oars and the low chant of the men. After the weary walk of the day we were well prepared to enjoy the quiet scene. It was really lovely when we entered the Bargroo. Above stretched the clear, blue heavens; far to the south glowed the mild Southern cross; and low in the northern sky we could just distinguish the north star. The ascending moon flooded the river with silvery light, save where the bordering mangroves cast a dark, weird shade. Now and then we passed a picturesque town on the river-bank. It was nearly midnight when we reached Avery. The next day I returned to Good Hope, refreshed by our short trip among the hills, and feeling that the Lord had literally verified to me the sweet promise of the ninety-first Psalm.

SAMUEL J. WHITON.

THE SYRIAN PROTESTANT COLLEGE.

THE eye of the political world has been for ages, and is to-day, turned towards Syria. France and Russia would be willing to dismember Turkey, could they agree upon dividing the spoils. England, upon the other hand, cannot and will not allow Syria to fall into the hands of any rival power. Syria is the key of the East, and therefore the kings of the earth wish to possess themselves of it. In these modern days of steam, commerce will seek the shortest routes. All obstacles, however formidable, must sooner or later give way to the irrepressible desire of business men to "save time."

The productions of India and of Western China, then, will ere long be forwarded by railway to the shores of the Mediterranean, to be shipped for Paris, London, and New York. Through Syria they must come, the great highway of the nations. Somewhere upon the eastern shores of the "great and mighty sea" there will be found one of the largest depôts in the world. This makes Syria, politically speaking, a land to be desired.

These things, which may now appear fancy, must become facts. Not for speculators in gold, and silver, and stocks, do I write them, for men of the world are wise and know them; I would call upon sober Christian men to consider these things, and lay firm foundations for the up-building of the Church of God in that land, even in the beginnings of this new commercial life. Great commercial centres are always centres of influence. No country is so well adapted to send forth influences for good or for evil throughout Asia and Africa as Syria. Her men are naturally bold, active, and self-reliant.

The language of Syria is the purest Arabic spoken in the world. This makes Syria the best base from which to carry forward the work of the Church militant in those eastern lands. Let us look at this one fact. The Arabic language is spoken by at least 100,000,000 of the human race. The standard of grammatical accuracy in any language, is the usage of the best writers and speakers. In Arabic, the standard of grammatical accuracy is the Koran. There are 160,000,000 of Mohammedans, and every learned Mohammedan reads and understands the Koran in the Arabic language. They regard it a deadly sin to translate it into any other language. The Koran is studied from Western Africa to the Philippine Isles, over 130° of longitude, from the tropic of Capricorn to Tartary, over 70° of latitude. The Rev. Mr. Blodget, writing from Peking in China, states that 10,000 persons in that city read and speak the Arabic tongue. Mr. Stanley sent an order from Tien-tsing for 100 bibles in Arabic, to be given to those that were able and willing to read them. The writer has seen manuscripts written by men who were born and educated

in the central portions of Africa, in the beautiful classical style of the Koran. All through Persia, India, Turkey, and the northern portions of Africa, this wonderful Arabic is spoken. It is to the Mohammedans what the Latin was to the Christian world in the dark ages, while at the same time it is the vernacular of a twelfth part of the human family! Now Syria is the centre from which will go forth an influence to reach ultimately this vast number of human beings. A power has already gone forth from this centre. No region of country in the eastern world has changed so rapidly and so radically as that part of Syria lying between Tripoli and Tyre, Damascus and the sea.

Within forty years Beirut has passed from being a dirty village of 8,000 or 10,000, to a city of 80,000 or 100,000. Schools were formerly unknown, books for the people there were none, ignorance, superstition, and stagnation, lay heavily over the land. Now schools are scattered throughout this entire region, books printed in Beirut are bought and read, superstition is giving way too often to unbelief, but frequently to faith in Jesus Christ; the power of the priesthood is on the decrease; knowledge is upon the increase; and activity and a spirit of inquiry manifest themselves everywhere.

The Bible has been translated into the Arabic; Dr. Eli Smith and Dr. Van Dyck have accomplished this great work. Sixteen years of hard labour these two eminent scholars expended upon it before its completion. One who recently saw the last letter of the last verse of this translation set up in type for printing, thus writes, "This event, the completion of the Holy Scriptures in the Arabic, seems to us to be, *in this land*, second only to the birth of Him who is the centre of all Scripture!"

Now the word of God in the Arabic has gone forth into many parts of the East. You will find it in China, in India, Arabia, Persia, Turkey, and in Northern, Western, and Central Africa. Not only the Bible, but tracts, religious books, mathematical and scientific works, have been prepared and put into circulation. From Egypt, from Mosul, and from Antioch, the cry frequently comes, "What new book can you send us from Beirut?" An influence, then, is now going forth from Syria to all parts of the Orient. The eyes of men are now turned to her for knowledge. A revival of letters has already commenced, the desire for education is nearly universal.

What, then, will Christian men do in view of these things? Will it not be wise for them to imitate the example of the political and commercial world, and endeavour to lay hold of this centre in which knowledge and enlightenment are now appearing, and to infuse into it sound principles of morality, and above all, to embue it with the spirit of the

religion of the Gospel, without which civilisation and learning will become to them a curse and not a blessing?

There can be but one answer to this question. Syria is a centre of influence to all who speak the Arabic tongue, whether it assumes that commercial importance to which we referred or not. When it has become a centre for trade, its influence will be increased tenfold. There are two ways in which Christian men may endeavour to make Syria a power for diffusing knowledge, and a pure Christianity among the Arabic-speaking races. One method is to send out preachers and teachers to establish churches and schools. These will go as instructors of the people, labouring faithfully during their time, gathering a few into the church, and many into schools. Others will follow them, reaping what they have sown, and in turn scattering the good seed themselves. This is the work which is being done by individuals who are full of love and zeal for their work, and look for present results as the chief object of their labours. The other plan will be carried out by those who have a far-reaching policy in the work of missions. These do not despise present fruits, but labour constantly and earnestly to secure an immediate harvest, but always keeping in view this principle, that no mission can be called successful except so far as it develops in the minds of the converts the fundamental idea, that every people must support its own educational and Christian institutions. You cannot, then, estimate the value of any mission by counting its converts, or by taking into consideration the number of the pupils in its school, unless you further enquire as to the willingness of the people to help themselves. The raising up a native ministry in all mission fields has long been the subject of much anxiety in the minds of thinking men, but it has not yet received the attention it deserves. If for no other reason, the impossibility of sending out from Christian lands preachers enough to supply the heathen world, will at once show us the necessity of providing men from among the converts themselves, for both teachers and pastors.

Dr. Venn, Secretary of the Church Missionary Society, in a recent address at Islington, stated, "that should all the clergy from the United Kingdom go to China alone and each one there receive as great a charge as he has at home, they could then occupy only one place out of one hundred, leaving ninety-nine hundredths of the people without a preacher. Other reasons might be mentioned, such as the economy of a native ministry, the sympathy of the people being drawn to it, &c. How, then, is this native force to be raised up? Evidently, the ministry of the Protestant Church must be more or less educated. The pastor must be able to feed his flock. He must be prepared to bring out 'things new and old,' from the Word of God. In a word, he must be a preacher of the Gospel in all its fulness, ready at all times to give a reason for the hope that is in him, able to guide

souls from the darkness of error and superstition into the clear light of the Gospel, competent to stand against the crafty devices of wicked men. He must command the respect of his people, and this he cannot do without a degree of knowledge commensurate to the duties required of him.

Again, who are to be selected for the ministry? You cannot educate a young man with the certain hope that he will enter the sacred office, for he may remain unconverted, and therefore utterly unfit and unavailable for such an office. Experience teaches us that not a very large proportion of college graduates ever become very useful members of society. The others are lost sight of, and mingle with common men. The number educated is so great, that the supply is tolerably kept up for the ministry and other professions of life. This is the only policy which could be successful in evangelised countries. We must educate a large number, in the hope always that God will bless the instruction given to their conversion, and then from these educated youths you will find a few who are willing and competent to enter the ministry. But when you have schools simply for educating for the ministry, the failures are many and discouraging. The raising up of a native ministry depends, then, upon an institution of learning. Those efforts which are being made in India are among the most hopeful of the time. So the recent and successful efforts to establish a college in Syria give promise of great usefulness. No mere foreign element forced upon a country can produce any great change upon the country. The whole history of the world teaches us, that civilisation is developed from within, after an impulse has been received from without. This college in Beirut is founded upon this principle, and is designed to work upon the national spirit. The language of the institution is to be the Arabic.

Teachers from the first, and professors as soon as men can be found competent, will be chosen from among the natives themselves, and thus the people will feel that the institution belongs to them. Those long conversant with the East, have been looking for years to the time when the people would be prepared for such an enterprise. Dr. Thomson, author of "The Land and Book," recently remarked, that "the time is not far distant when the Arabs in that part of Syria would not be satisfied with foreign administration in the sacred office of the ministry."

It is a most natural thought. Englishmen would not consent to have all their clergy foreigners. The clergy must be from and of the people.

Too high an estimate can scarcely be formed of the importance of Syria to the spread of the Gospel, especially since this new intellectual life has appeared. And no enterprise can be more important, than establishing an institution in the midst of the vast multitude that speak one language, whose eyes are turned to that place for further light and knowledge.

We may hope that, with the blessing of God, an influence will go forth from the Syrian Protestant College that will light up the dark places of the earth. The political and commercial importance of that land only add force to the re-

mark, that it is the best base of the Orient from which to move upon the strongholds of Satan, using no other weapon than the sword of the Spirit, which is the word of God!

DANIEL BLISS.

PAPERS ON SOCIAL QUESTIONS.

No. 1.—“THESE LITTLE ONES.”

In the cradle lies the future. “These little ones” are the future, already embodied. Men instinctively feel a kind of awe of the infant, and it is a true instinct which dictates the feeling. They fear to hurt the soft impressionable being. They hand it over to the mother, trusting to her greater delicacy and tenderness. The undegraded parental instinct teaches that over this being they may watch, but they may not rule. No wilfulness can be exercised toward it. In its helplessness it is all-powerful. In its ignorance all-wise. Thus the healthful child grows in the midst of healthful human feelings in the first stage of existence, till its individual will finds expression in human speech and action.

Woe is uttered against those who hurt or offend one of these; any amount of individual hurt or loss is preferable. If a millstone is hung round a man’s neck and he is drowned in the depths of the sea, the world has lost a man and all he might have been; a life has returned to Him who gave it, but hurt done or loss caused to the infant, who shall calculate how great it is, how far-reaching, what pain, what blindness, what hurt and offence shall grow out of this to all time coming? The object of this paper is to show to some extent the hurt and loss thus inflicted by this generation on the life of the future.

Above 700,000 children are born in England every year, and before the first year of life has run more than 100,000 are in their graves, and one-fourth of all born have died before their fifth year. It is by no law of nature that this immense mortality proceeds—children are born to live and not to die, the law of their being is not a law of death, but a law of life. By the breaking of that law they die. They are sacrificed by thousands and tens of thousands to ignorance and neglect, to vice and crime, and to that to which we cannot give the name of any of these because it is no longer individual, but which is the result and outcome of all these—the evil social condition of masses of the community. Sanitary science enables us to demonstrate this clearly.

Over the whole of England, as already stated, more than a fourth of all the children born die before attaining their fifth year, but nearly half of all those born in its town population die before they reach that term. In Liverpool, out of 1,000 children born alive, little more than 500 attain the age of five years. The proportion of deaths over one year and under five is, over all England, 105 in the 1000. In Rutland it is 56, while in Lan-

cashire it is 144. The proportion of deaths to births of children under two years old was, in Manchester, 310 in the 1000, and in Marlborough, Wiltshire, 140 in the year 1861.

From such fluctuations as these science accumulates its evidence and draws its conclusions. If there is one portion of the kingdom in which children die twice as fast as in another portion, it is clear that it is not in the nature of infants, but in the nature of the place that we must search for the cause of the doubled death. If in one place 50 children out of 1000 die, and in another place 100 out of 1000; and if certain conditions known to be unfavourable to health are found present in the place where the 100 children die, and absent where only 50 die; and if these conditions are made the subject of special inquiry, and are invariably accompanied with the like results, they may be held to be special causes of the excess. In like manner, when any condition favourable to health and life is present where only 50 children die, and absent where 100 die, and if in the absence of that condition (say the nursing care of the mother), the higher mortality invariably takes place, the absence of that condition may be held as the cause of the excess.

Taking the infant death-rate under one year, we find, from an elaborate statement of the results of the Registrar-General’s Reports made to the Statistical Society, that it is 161 to every 1000 deaths. This is calculated on the deaths—not on the births; and as, in almost all communities, the births are more numerous than the deaths, care must be taken not to confuse the calculations made on the one with the calculations made on the other basis.

In the county of Westmoreland the proportion on this basis is 104: in Rutland and in Surrey, 126; in the North Riding of Yorkshire, 136; in Herefordshire and South Wales, 137; in Cornwall, Cumberland, and Hertford, 139; Kent and Middlesex, 141; Oxfordshire, 140. These are favourable statistics. In Lancashire we have a proportion of 192 to 1000; in Staffordshire, 182; the East Riding of Yorkshire, 181; Nottingham, 180; the West Riding of Yorkshire, 177; Warwickshire, 176; Leicestershire, 175; Norfolk, 174; Bedfordshire and Cambridgeshire, 172; Cheshire, 172; Huntingdonshire, 164; and London, 161; equal to the proportion for all England. So that, over all England there are 57 children in every 1000 who need not die if they were as well-conditioned as the children of Westmoreland, and 88 in every

1000 of the children of Lancashire who need not die if they were as well-conditioned as these. Thus we are taught the lesson that it is not the will of our Father in heaven that one of these little ones should perish.

The infant depends upon the parent for being and for well being; for bodily organisation, and for all that sustains it. Where the health and vital energy of the parent are low, from vice, or from over-crowding, or over-working, or under-feeding, the vital energy of the child will be low, and constitutional infirmity and disease will prevail. Here the Registrar's returns will not help us greatly. He sets down four great classes of diseases:—1, miasmatic; 2, constitutional; 3, local; 4, developmental. Of the first about 20,000 infants die; about one-fifth of the total number. Now it is a well-known result of sanitary science, that the mortality from these diseases is strictly preventable. They are the diseases of vitiated atmosphere and low vitality, and the constitutional weakness inherited from parents who have suffered, and are suffering, under the same conditions, without doubt increases their fatality. The same constitutional infirmity also enters largely into the other specified causes of infant death. Another fifth die in convulsions, and yet another from developmental diseases, such as teething; the greatest proportion of these—eighteen out of twenty—being set down to atrophy and debility, in other words, wasting and weakness, instead of the growing strength of healthful development. Give natural food, fresh air and light, and the healthy human being will grow healthfully; withhold these, and let that being be the offspring of those who are themselves living in impure air and on insufficient food, the influences already acting on the parents act with progressive force upon the offspring.

This accumulation of the force of destructive agencies against infant life is fully exhibited in a series of statistical tables contributed to the Social Science Association by Professor Gairdner of Glasgow.*

Thus the lowest general death-rate of England, that of Glendale (Northumberland), was 14 in the 1000. The infant death-rate 7·702 in the 100, or just 5½ times the former. In thirty districts with low general death-rates, the proportions of the infant death-rates to the general death-rates were kept under six times as great; but with the rise of the general death-rates the ratio of infant death rises to seven times, eight times, nine and up to eleven times as great.

An examination into the conditions of life in districts thus circumstanced, generally leads to the discovery of special causes of infant destruction; meaning by causes, not particular classes of disease, but disease producers. Rural and small town populations have the highest place in order of general health, and also generally of infant health. It is

also found that the mining districts are favourable to infant life. They are characterised by good wages, and therefore abundance of the means of subsistence, a scattered population, and *the mother at home*. For many years the sanitary statist was perplexed by the fact that, in several of the most eminently agricultural counties of England having low general death-rates, the infant death-rate was enormously high. "The case of Lincolnshire is peculiarly striking," writes Dr. Gairdner in 1860; the general death-rate is only 19 per 1000, while the infant death-rate is more than 18 per cent. instead of 14, which is its normal amount. He adds: "Moreover, Lincolnshire has no considerable and generally-diffused industry, with the exception of agriculture; the density of its population is remarkably small; it has few large towns to enhance the death-rates, and the largest of its town districts has an average of infant mortality considerably below that of the whole county."

But the perplexing result has been explained. In the Health Report for 1864, it is shown that in Lincolnshire *the mother is not at home*. The women of Lincolnshire labour in the fields, and their infants perish of starvation and drugging. Seventy-three medical men have testified to a wholesale system of slaughter, such as could hardly have been imagined to exist in a heathen, far less in a Christian, land. Thus the problem is solved, as far as Cambridgeshire and Lincolnshire are concerned. Neglect of maternal duty is there the prevailing cause of the excessive loss of infant life. To this cause is clearly to be traced the excessive mortality of Lancashire and the great manufacturing towns, which show the highest ratio of infant death-rates. Manchester, Ashton, and Oldham, had in 1861 an infant death-rate of more than double the healthy agricultural districts. Liverpool, with a still higher general death-rate, has a lower rate of infant mortality, pointing to the conclusion that there is in Manchester, and these other manufacturing towns, some special cause unfavourable to infant life;—that cause is without doubt the employment of the mothers in the factories.

From a synopsis of the death records of Liverpool during the ten years from 1854 to 1864, made by the medical officer of health, Dr. Trench, we find that the population of Liverpool at the Census of 1851 was 375,955; at that of 1861, it was 443,938; the number of deaths registered from January 1, 1854, to December 31, 1863, was 130,009; of which 65,238, or more than half, were of children under five years of age: nearly one-third of this number perished from miasmatic diseases. Dr. Trench states unhesitatingly, that the sanitary evil which is the disease-producer in this case, is over-crowding. Here is a very significant fact. Diarrhœa, a disease which springs from putrefactive fermentation, finds half its victims in Liverpool among infants under five years of age. The average number of deaths in Liverpool from

* See "Transactions, 1860," p. 636.

this disease, during the first two quarters of the year, is four or five weekly; but during the month of August it rises to fifty, sixty, or seventy. To the cause of "this vast and sudden increase of deaths of children in those sunny months of summer when nature intended the young to be joyous, healthy, and happy," Dr. Trench invites serious consideration. The summer heat promotes putrefactive and chemical changes, and generates poisonous gases from decaying vegetable and animal matter. There is no more unerring test of the presence of sanitary defects than epidemic diarrhoea, and the delicate organisation of infant life is more susceptible to the noxious influence of depressing or irritating miasms than is the coarser temperament of the adult. So much for the presence of miasmatic agencies in Liverpool.

Dr. Trench dwells still more emphatically on the moral causes of infantile disease—the apathy, the ignorance, the carelessness, and worse, which vitiates the homes and habits of the poor. He speaks of mothers who keep infants for days wet and dirty in close unventilated rooms, or huddled half-smothered in the corners of beds occupied by several adults; of gallons of noxious narcotics given to still the infant's crying—crying for food and care; of hundreds in the course of these years suffocated in bed by drunken parents. According to the statistics for 1863, upwards of 4000 cases of suffocation of infants from the drunkenness of their parents occur throughout the United Kingdom every year. The deaths from this cause take place generally between Saturday and Sunday, or between Sunday and Monday; showing that the earnings of the week have been spent in guilty self-indulgence, to which the smothered child is not the only or the greatest sacrifice, for the whole family must suffer throughout the week from diminished sustenance, and a slower but not less sure destruction from want of air in the overcrowded space to which the reckless expenditure on a brutal gratification has reduced them.

Darker crimes, too, prevail. From a return made to the House of Commons, it appears that 6506 inquests were held upon infants under seven years old, of whom over 1100 were illegitimate. There were held 3644 inquests on children under a year old, and of these nearly 1000 were illegitimate. Still more sickening is the statement made by Dr. Lankester in his report for 1863. He says "upwards of 150 dead children are annually found in the streets of London. It is not too much to suppose that where one child is found, another is successfully hidden for ever. In cases where the mothers have been discovered, their ages have averaged about twenty years; as it is not to be supposed the same woman commits this crime a second time, and as the expectancy of a woman's life at twenty is forty years, this would give the large number of 12,000 women living in London alone who have thus secretly destroyed their offspring."

The attempt to realise this oppresses the imagi-

nation. The stones of the city seem red with the blood of the innocents, and we shudder to think of meeting the eyes of a murderess in passing through its streets.

It is a hideous picture which is here painted of the proved unfaithfulness of parents. How comes it to pass that the divinely implanted instinct of parentage is so defaced and obliterated among masses of the people in our communities? The pressure on the parents of physical evil in overcrowded dwellings and workshops, and in close, ill-drained districts, indicates a like unfaithfulness on the part of the community. The ignorance of the parents, the root of much of their apathy and carelessness, points in the same direction. There are hopeful signs that society is rousing from its apathy to grapple with evils far beyond the reach of individual remedy. The inquiries which have let in light upon these evils have at the same time declared where lie the remedies, and the national conscience is awakening to the obligation to apply them. Municipalities are obtaining powers to drain, to cleanse, to build, to let in light and air. The teacher of the laws of health is listened to, and in some quarters religiously obeyed. With the spread of intelligence among the people, consequent on extended education, the voice of that teacher will penetrate the masses, dispelling their ignorance, rousing them from their apathy, and awakening their conscience. And it is time. Without this hope and these efforts the prospects of our great communities would be dark indeed, and in their prospects the whole nation must share. For it is not because of the loss of life, though that of itself is a terrible drain on the national strength, that the community suffers, it is because of the unsoundness of which that loss is the unerring indication. Where half the children die of low vitality, die of development or natural and necessary growth, die of miasm, tainted air, die of parental neglect and vice and crime,—can those who remain exposed to the same influences have full vitality and healthy development and pure health, and, what is of immense direct importance on the question of health, a high standard of morals? It is simply impossible, and its impossibility is proved by facts, and adequate testimony drawn from the close observation of facts. "If we visit districts," says Dr. Trench, "afflicted with either typhus or diarrhoea, we find the other residents, especially children, suffering from chronic weakness and debility, as if the miasm, too attenuated to produce active symptoms of functional derangement, was gradually undermining the strength of the constitution." This undermining of the constitution in infancy is the most terrible consequence of the causes which destroy infant life, planting disease and suffering not only in the lives of the thousands who escape destruction, but perpetuating it in the organisation of tens of thousands yet unborn, a living source of evil which the action of healthful influences may not be able to eradicate for generations.

ISA CRAIG.

MEDICAL MISSIONS.

THOSE of our readers who have taken an interest in the labours of Mr. David Paterson at Madras, and in the hospital and training institution which it is proposed to open in that city, will be glad to learn, from the following letter, that the effort which has been recently made in England and Scotland to raise the necessary funds has greatly animated our friends in India, and led to the acquisition of very suitable premises. The letter is addressed to the secretary of the Medical Missionary Society by Dr. George Smith, one of the Professors in the Medical College, Madras, and an earnest and tried friend of the cause. It is very satisfactory and encouraging to hear that one so capable of forming an opinion is pleased with the arrangements and anticipates great results from the contemplated institution.

"You will have heard ere this, from Mr. Paterson, of the very responsible step we have, after due deliberation, taken in the matter of our Training Institution. I am perfectly satisfied that we have done right in securing the premises whose purchase and conveyance have just been concluded. At one time I was strongly in favour of renting rather than purchasing premises, on the ground of the continual tear and wear of buildings in India, and of the considerable expense incurred by landlords in keeping their property in repair, the deterioration of property being both considerable and rapid, unless constant care be taken and expense be incurred on this account. The rent of the premises occupied by Mr. Paterson was too high for our finances, and though an offer was made to take the whole building upon a lease of three or five years on consideration that the rent should be lowered one sixth, the offer was at once refused. The house is in a good situation, and was certain of always having one or more tenants, and the landlord declined to come to terms. Mr. P. and I made efforts to secure a suitable house in the neighbourhood, but failed, and were a little at our wits' end when your letter announcing the amount of money which had been promised and subscribed by friends at home came to hand. Your proposal to *build* was a reasonable one from your point of view, but quite impracticable in the present state of the labour market in Madras. A house similar to the one now secured for Rs. 12,500 (12500.), could not be built for Rs. 18,000 (18000.). Mr. P. will have told you the circumstances which led the landlord, a native, to offer the house for Rs. 12,500. After long and due deliberation, and after having inspected the premises and secured the opinion of Colonel O'Connell of the Engineers, we resolved upon securing the premises without delay, as the

offer was one very much in our favour. It is not only that the house is in a good locality, with a fair garden attached, but it is admirably situated as regards its proximity to Blacktown for carrying on the work of the mission. The accommodation of the house is sufficient to give Mr. Paterson a comfortable moderate-sized dwelling both well ventilated and convenient, and to leave accommodation for a small museum, library, reading and lecturing-room besides. The outhouses too are good, and at very little expense may be made suitable for immediate occupation by the students entering for training. Mr. P. proposes to take part of the house on rent, paying Rs. 50 *per mensem*, the sum he pays as house-rent at present. If this offer be accepted, then the rent from this source will give us 5 per cent. upon the purchase-money, a sufficient sum to keep the building in complete repair at least. I should be glad, however, if our funds would allow of our giving Mr. Paterson his quarters rent free. This must be considered on some future occasion. Having completed the purchase of his house, and having thus got a local habitation and a name, it is proposed that after due consideration as to the successive steps which should be taken, Mr. Paterson should take a tour round the missionary districts of Southern India, consult with the missionaries, explain to them the principles of the Medical Mission Training Institution, enlist their sympathies, remove misapprehensions, and bring back with him the men selected by the several missions for admission to the Training Institution. This step will be a wise and practicable one. There will be difficulties and misapprehensions which no other course could remove, and one hour's talk with a missionary upon practical points is worth a month's correspondence. Without the sympathy and support of individual missionaries, our scheme will fail even though the heads of the missions be on our side. It behoves us, therefore, to be careful and practical, and to work out our own experience with caution and judgment. We have no precedent to help us in India, and a wrong step might lead us into difficulties and differences with our missionary friends. Before Mr. P. sets out, we must lay down the principles of our Institution clearly. It will be advisable, nay more, necessary, that the new Institution should clash neither with the University nor with the Medical College, but that it should occupy independent ground, and be able to give a good reason for the position it takes up. My own view is that the work should be essentially, if not entirely, conducted in the vernacular language, and that all English instruction should be confined to the Medical College, from which the vernaculars

are excluded. These and other fundamental points must be carefully considered here, where alone we have the means of judging of the necessity, expediency, and warrantability of suggestions and propositions. It is just possible that this Training Institution may occupy a portion of the medical as well as of the Christian field now entirely unoccupied, and be gradually developed into an institution of inestimable value to the suffering millions of Southern India. I trust that before the close of the present year, if the Lord will, the Institution will have commenced its work, with its principles settled, its line of country laid down, and its details in process of settlement under gradual, perhaps slow, experience. '*Festina lente*' must be our motto. There is a groove ready for us, but it is God who must press us into it, in His own good time. We are, indeed, very grateful to you all for all the kind interest you have shown in our labours here; and we beg of you to remember that if we do not move quite so fast as sanguine friends may desire, the reason lies, not with our want of will, but with our earnest desire to do all with care, fulness, and judgment. 'Hitherto hath the Lord helped us.' May He help us yet more abundantly, so that all we think and do may redound to His

glory alone. In Mr. Paterson's wisdom, caution, sound common sense and high principles, you may have the most implicit confidence. Slow but sure is his character. His face is set as a flint to the good work, and with God's blessing, he will do great things yet. He has been much cheered by all your kind letters. A word of encouragement goes a long way with a faithful labourer in God's vineyard, and surely that word of encouragement is due to all God's servants in the field from those who, like ourselves, only 'abide with the stuff.'

"Remember me most kindly to all my friends on the committee. Professor Balfour favoured me with three letters in reply to one of mine; I have not sent him a separate communication, as my letter contains all I have to say at present regarding the *status quo* of the Medical Mission at Madras."

Contributions for the various objects of the Edinburgh Medical Missionary Society will be received in London by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson, and Co., 77, Lombard Street; in Edinburgh, by Dr. Omond, 43, Charlotte Square.



LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

A DESCRIPTION has appeared of the celebration of Good Friday at "Norwich Monastery," by Brother Ignatius and his companions. If such ceremonial is permitted in the Church, it is difficult to see why the whole Romish ritual may not be set up with impunity in Established churches of the country. This is the most serious aspect of these ridiculous displays. The question of their legality is one that it would be well to have tested:—

Yesterday (Good Friday) morning Brother Ignatius and the brethren of the English Order of St. Benedict made special efforts to celebrate Good Friday according to their peculiar views. On entering the chapel our reporter was at first completely nonplussed. The place was hung with black, and all light was carefully excluded, although two large candles glimmered gloomily before the altar. After a few seconds, however, it was apparent that a procession was advancing at a snail's pace through the gloom, and threading its way carefully through a rather numerous and closely-packed congregation, principally of the poorer class. The rich baritone voice of Brother Ignatius could soon be detected in the hymn which the procession was singing. When the procession reached the altar a few more candles were lit, and it was then possible to observe that Brother Ignatius wore a cloth of gold vestment on his back, while his head was covered with the cowl of the order. The Rev. G. J. Ouseley closed the procession, wearing a vestment of black, with a large white cross on the back. The monks, pure and simple, wore only their ordinary black dresses and cowls. Brother Ignatius had carried in the procession what appeared to be a small coffin, draped with black, and surrounded by a crown of thorns. The Commandments were intoned, in his peculiarly uninteresting sing-song fashion, by the Rev. G. J. Ouseley, and a hymn, of which the ever-recurring refrain was, "Jesus on high is crucified," was sung softly, with pleasing effect. The crown of thorns was then removed. Next the Rev. G. J. Ouseley read the

epistle of the day, and afterwards the first lesson, strange liberties being thus taken with the ordinary mode of celebrating Divine service in the Anglican Church. A passage of the Old Testament—from the Prophet Hosea—was next read, followed by an anthem solely sustained by Brother Ignatius, "I have heard Thy voice, Lord, and was afraid." As has been stated on more than one occasion, Brother Ignatius plays with good taste and effect upon the organ, and his voice is an excellent one; indeed, he is the life and soul of the English Order of St. Benedict, and but for him it would doubtless become a thing of the past. A collect was then read by the Rev. G. J. Ouseley, and on his making the brief preliminary exhortation, "Let us pray," Brother Ignatius exclaimed, in an authoritative tone which seems habitual with him, "Let us kneel down!" The faithful of the congregation obeyed, and then immediately afterwards Brother Ignatius said, "Let us rise up again," a curious procedure, which was adopted at least a dozen times before other collects which followed. It should be observed that when the Rev. G. J. Ouseley read from the Scriptures, the book was held by one of the monks, and Mr. Ouseley read, or rather croned, in approved sing-song, with his hands folded in an attitude of reverential prayer. Another anthem followed, "Deliver me from the evil man; rescue me from the wicked man," and was sung by Brother Ignatius with a pathos which seemed to indicate that he applied the words to his own case and to the enemies with whom he was to contend in the outer world; and he appeared to pour out his whole heart in the supplication, "Lord God, Lord God, Lord God, strength of my salvation . . . cover my heart . . . do not forsake me, lest the ungodly triumph." Brother Ignatius next proceeded to read or sing the gospel of the day, or, as he termed it, "the passion of our Lord Jesus Christ, according to St. John," Mr. Ouseley standing with uplifted and folded hands. The gospel for Good Friday is a pretty long one, and as Brother Ignatius sung the several passages, such as "Pilate therefore took Jesus and scourged

him" (the word "scourged" was almost indefinitely prolonged); "Behold the man;" "Away with him" (the cry of the Jews); "Woman, behold thy son;" "I thirst" (given very loudly), &c., this feature of the service occupied a considerable time. At the words "It is finished," and "He bowed his head and gave up the ghost," an attempt was made to portray the lightning and thunder which the Scripture narratives record to have attended the real event. The thunder was more successful than the lightning, which may be said indeed to have been a mere flash in the pan; some of the kitchen utensils would seem from the nature of the sound evolved to have been concerned behind the scenes in the production of the thunder. At this extraordinary scene—or rather attempt at a scene—Brother Ignatius, Mr. Ouseley, all the monks, and most of the congregation, prostrated themselves for a few seconds. The children present appeared to be particularly impressed with the mimic thunderings and lightnings. Brother Ignatius then completed the reading, or rather the singing, of the Gospel, after which various collects or prayers followed, each being preceded by the formula, "Let us pray"—"Let us kneel down"—"Let us rise up again"—the effect being that Brother Ignatius, Mr. Ouseley, the monks, and the faithful, were continually rising and falling, and falling and rising, although they were standing when the prayers were read. The prayers were offered up for "John Thomas, the prelate chosen to rule over us" (considering that the Bishop of Norwich has done all he could to snub and crush the Order of St. Benedict, it must be admitted that the brethren display a forgiving spirit towards his Lordship); for "bishops, priests, and all the holy people of God;" for "all orders and degrees of men;" for "our catechumens;" for "the sick, a secure harbour for those at sea, the breaking the chains of prisoners, the securing of plenty to the world, &c.;" for "all heretics and schismatics, and their return to the bosom of our holy mother, the Catholic Church;" for the "perfidious Jews" (here Brother Ignatius exclaimed, by way of explanation—"We don't kneel in this prayer in hatred and detestation of the Jews, who knelt in mockery to our Lord,") &c. A veiled crucifix was then removed by Mr. Ouseley from the top of the altar, the crape which covered it was partially removed, and Mr. Ouseley, holding it aloft, said, "Behold the wood of the cross." Brother Ignatius and the congregation responded, "Come, let us adore." The crape was then further removed, the crucifix again held aloft, and the words, "Behold the wood of the cross," repeated, with the same response. Then the crape was entirely removed, and the figure of the Saviour was exposed, Mr. Ouseley saying, "Behold the wood of the holy cross, on which hung the salvation of the world." *The response having been sung, the crucifix was lowered to the ground, and Brother Ignatius, creeping towards it, reverently kissed it.* Mr. Ouseley, taking off his cross-embroidered vestment, followed his example. Brother Ignatius then said

that, "in the name of the Father, Son, and Holy Ghost," he desired to say a few words to the congregation, whom he addressed as men and women, sons and daughters of our fallen race. He accordingly ascended a kind of pulpit, and, in a tone of impassioned entreaty, besought all present to show their love for Jesus by coming to adore his holy cross. They kissed, he said, the pictures of relatives and distant friends; why not the emblem of their faith, the cross of their Lord? He then prescribed that during the "creeping" a hymn should be sung; that the faithful, in drawing near to the altar, should make three prostrations; and, finally, that they should kiss the hands and feet of the figure on the crucifix. This part of the service was still proceeding when our parcel was despatched. We have gone into sufficient particulars, however, to show the reader the nature of the devotions with which Brother Ignatius celebrated Good Friday."

"The Mother Abbess, the celebrated Miss Sellon, assisted at the service in her full robes as an abbess, an acolyte bearing her handsome pastoral staff. The Mother Abbess is on a visit to Norwich to inaugurate a congregation of Benedictine nuns, and she wore the Benedictine frock, scapular, and headress. Two novices have made their profession as monks of the English Order of St. Benedict; they will be known in the order as Brother Stanislaus and Brother Augustine. The festival of St. William, in whose honour another order has been established by Brother Ignatius, has also been established with great pomp. On one day in the forty hours' prayer lately conducted by Brother Ignatius, one of the boys of the Order of St. William knelt before the altar thirteen hours."

At a recent meeting of the Anthropological Society, a paper of Mr. Winwood Reade, which had been supported by Captain Burton, in which he asserted the failure of all missions to the negro race, whom he regards as of a distinct origin, was replied to by Mr. H. Burnard Owen, who has been six years conversant with negroes in the Southern States of America:—

The sum of Mr. Reade's paper might be briefly stated as endeavouring to show—First, that the effort to Christianise the negro had proved "a wretched bubble," resulting in manufacturing the male converts into thieves and liars, and the female into prostitutes; secondly, that the Christian missionaries had entirely failed in making any real converts; leaving as the inference that the negro, owing to some hitherto unknown peculiarity, is not adapted for the reception of Christian tenets except in a Mohammedan form. Applying himself to the refutation of these libellous fallacies, Mr. Owen first gave a graphic and truthful sketch of the condition of degradation in which the negro races are found while in their state of heathenism. It was among such a people that—in spite of the opposition of European traders, and the evil influence exercised by the examples of English vices on the natives—the agents of the Missionary Societies began to

labour. On the last point he said :—"What availed it that the missionary should preach chastity and purity, when his fellow-countrymen scoffed at both and practised neither? when the Bible that he presented was met by the rum-bottle of the trader, whose whole life was a violation of those laws which the missionary inculcated, and whose example was such that well might the heathen exclaim—"Why preach to us, or expect us to believe, when your own countrymen refuse the message you bear, or to live by the rules you lay down?" To spiritual blindness and mental ignorance add a pestilential climate, and you have a faint picture of the obstacles in the path of civilisation." In the face of obstacles such as these, Sierra Leone was chosen as an advantageous base of operations, having in its population the representatives of some 100 African tribes. He proceeded to trace the course of the missions there, from 1816 downwards, quoting a succession of unimpeachable testimonies to the success which had attended them, and to the gradual progress, not only of congregations, schools, &c., but of the other accompaniments of advancing civilisation. He pointed to remarkable instances of mental and moral attainment among the maligned race. The case of Bishop Crowther is, he said, an effectual refutation of the assertion that the native African is incapable of being raised to a very high standard of intellectual advancement. Does the request of another native minister (the Rev. G. Nichol) betray incapacity for education? He desired a friend to send him from England some books, foremost on the list of which was "Alford's Greek Testament," next an "Arabic Lexicon," "Maunder's Treasury of Universal Knowledge," "Maunder's Biographical Treasury," "Melville's Sermons," &c. To the Church Missionary Society he applies for two first-rate University men to superintend the studies of the African theological students, adding, "It will not do to send men of ordinary capacity now-a-days. Our students are too well taught in their 'Greek Testament,' not to catch their professor tripping if he displays insufficient knowledge." That this assertion is not unfounded, the Freetown Grammar-school examinations in 1859 conclusively show. The Governor expressed his astonishment at the intelligence of the pupils. "I had no idea that you had such youths," he said; "they can learn anything." The intelligence and quickness of the negro child are very great. The negroes are as anxious to receive, as the missionary is to impart, and have in their mental constitution nothing to distinguish them from Europeans. Among the obstacles to West African progress, was the large importation thither of ardent spirits; 101,420 gallons imported in a year, and sometimes gratuitously distributed before trading, would show that the difficulties to be encountered were not wholly of African origin. While he indignantly denied the boasted adaptation of Mohammedanism—an active principle of perpetual mischief to the African—he admitted that, in this respect, the precepts of Mohammed were better than the practice

of some of our merchants. Every part of the coast, from Sierra Leone to the Gaboon, can boldly proclaim the success of missionary enterprise. With regard to the assertion that the converts to Mohammedanism were much more numerous than those to Christianity, such a representation is not corroborated by official documents, for the colonial blue-book issued in 1863 gives the returns from Sierra Leone under the census of 1860 as follows :—Total population, 41,624; of these were liberated Africans 15,782, born within the colony 22,593. Of the whole population only 3357 remained Pagans; 1734 were Mohammedans, 15,180 were Methodists, &c., and 12,954 Church people; 11,016 children were taught in the schools in the year. The trade of the colony is steadily growing; the population are rapidly learning the general customs of civilised society, and in many instances amassing wealth, enabling them to vie with European enterprise. Sierra Leone is thus proving not only a refuge for those who are rescued from slavery, but a nucleus of civilisation and school of Christian teaching. The appeal to the pocket is often, in religion, as in many other instances, a very good test of the sincerity of our feelings, and the earnestness of these converts can scarcely be questioned when we find that in 1854 the native Church undertook the whole pecuniary responsibility of their primary schools, at a saving to the Church Missionary Society of 800*l.* per annum. In 1861 the contributions amounted to above 10,000*l.*; the following year the clergy were supported by local means, and rendered independent of the Society at home.

The *Liverpool Courier* contains the following statement, which seems to show that in the North of England at least, the Roman Catholic cause is not making such advance as reported elsewhere :—

"The Rev. Dr. Goss, the titular Bishop of Liverpool, delivered, on Sunday last, at St. Xavier's Church, a very remarkable address to the congregation there assembled. While we are being told that Roman Catholicism is on the advance everywhere, as no doubt it is to a certain extent, Dr. Goss soundly rated his flock, especially the female portion of it, for their apathy, neglect, and indifference in carrying out works of charity and education. He told them in pretty plain terms, that Protestant ladies are zealous, hearty, and indefatigable in carrying out their philanthropy; that they turn neither to the right nor left in prosecuting the objects they have in view, while Roman Catholic ladies 'laugh those to scorn'—his very words—who would induce them to take active parts in furthering acts of charity and works of educational advancement for the benefit of their poorer and more ignorant fellow men, women, and children. This out-spoken lecturing was no doubt but little relished by his hearers, nor will their dissatisfaction be abated by finding such broad remarks upon their conduct going forth to the world at large. The high compliment paid to Protestant ladies is certainly one of the most remarkable expressions of

opinion that it has been our good fortune to meet with, and we fancy that it stands pretty much alone among Roman Catholic utterances. Dr. Goss also deplored the religious destitution that existed in different parts of this country, and declared that the churches and chapels of his faith were, for the most part, deeply incumbered with debt, from the startling sum of 10,000*l.* downwards! Dr. Goss's statement, that in one street in Liverpool in which were 1000 Roman Catholics, amongst whom only one man attended chapel, and only four children went to school, was one of the most startling revelations we ever encountered. Dr. Hume some years ago astounded the public by asserting that he had discovered in one district in Liverpool containing 22,000 souls, 12,000 pagans, and that in this district there was neither church nor school, and only one little Welsh chapel. Dr. Goss's statement goes a long way beyond Dr. Hume in his statistics of religious worship, and shows that the Roman Catholics are not so overwhelmingly persevering as is constantly asserted in making proselytes and keeping them, nor does it say much for the liberality of the well-to-do amongst that body generally."

The English Presbyterian Synod has held its annual meeting in Liverpool. This body, though not formally connected with any church in Scotland, may be held as representing the Scottish Free Church, from which it has obtained the most of its ministers and adherents. The subject of chief interest to the general public was that of union with the United Presbyterians, who have recently been making much progress in England. Such union was, it was felt, much to be desired, to give more prominence to Presbyterianism in the country. The various reports showed a healthy progressive advance. A fund for church building and debt extinction has, under the auspices of the well-known Dr. James Hamilton, realised the most sanguine expectations, 25,000*l.* having been already promised. The college for training ministerial candidates had received from the legacy of one individual a sum which will probably realise 1600*l.* a-year, and make that institution completely independent. The Presbyterian cause is undoubtedly making considerable advance in England, and if the English Presbyterians, the United Presbyterians, and also the churches representing the Established Church of Scotland, were amalgamated, would begin to bulk more largely in the eyes of the country.

The Fourth Anniversary of the Industrial Home for Girls, and the Home for Incurable and Infirm Women (21 and 22, New Ormond Street), was held recently. Service was performed and an address given by the Rev. J. E. Kempe, to the sixty girls who were in service, and thirty who were in the Home. Rewards were given to twelve girls who had kept their places more than a year, and to twelve who had been six months, with good characters.

During the four years that the Home has been opened, above 300 girls have been admitted from workhouses. Besides those who are doing well at home, some are respectably married in Columbia, and others are in service in Australia and Nova Scotia. But few of the whole number have ever returned to the workhouse, and those few chiefly from illness or incapacity.

The Home for Incurable Women contains twenty-four inmates, six of whom have been taken from workhouses, having small means of payment.

"At the last meeting," says the *Patriot*, "of the Council of New College, Hampstead (Independent), the fact was taken into serious consideration that two railway companies had given notice of their intention to include in their lines of deviation, in one case the whole, and in the other a portion, of the college property. It was resolved, as an important duty, to petition against and to oppose both lines in committee of the House of Commons. We are happy to announce that, in consequence of the course pursued, arrangements have been made with both companies that will preserve the college property intact."

LONDON, April, 1865.

Scotland.

VARIOUS questions, touching upon the traditional religious associations of the people, are at present exciting much attention in Scotland. Dr. Robert Lee has just opened his great organ in the Old Greyfriars Church in Edinburgh, a building associated with the most tender memories of the Scottish Reformation, and soon organs will be in very general use. Dr. Norman Macleod has, in Glasgow, spoken out on the question of Sabbath walking, which has been long held to be an evil to be avoided, if not actually a sin. It was at a meeting to petition for the opening of a new park in the north-east of the city. In the course of his remarks on public parks, he said:—"He liked to see men walking there on week-days, and he liked to see working men taking a quiet walk there on the Sunday evening. It was his greatest delight to see that. Let no man suppose he did not value the Sunday; he valued it with his heart, soul, and strength; he valued it as a day of rest from bodily labour; he valued it, above all, as a day of worship, when Christian men could meet together as such for the worship of God. But was he to be told that a working man's taking a quiet walk with his wife and family on a Sunday evening was inconsistent with the design of the Lord's Day, which was rest for his body and mind, and with the worship of God?" This speech has, as might have been expected, been animadverted upon in various quarters. The question of the introduction of a hymn-book, which was recently before the Free Church Presbytery of Glasgow, has been discussed in the Synod of Glasgow and Ayr of the same body. Mr. Nelson of

Greenock very ably argued in behalf of a hymn-book, showing that there were but three alternatives, the continuation of the present psalms and paraphrases, the return to the psalms alone, and the course he recommended. He considered the paraphrases, a very limited and also mixed and imperfect collection, many of them being poor, and some objectionable. Dr. Burns, Professor of Divinity in Glasgow, considered the attempt to return to the psalms alone, by Professor Gibson and others, as the height of prejudice and folly. "The Church," he said, "amid the full blaze of Gospel truth and grace, is represented as prohibited by the Divine law from ever, in its praises, naming the name of Jesus, celebrating the victory of the Cross, or making explicit mention of any Gospel verity—the Incarnation, the Trinity, the finished sacrifice, the words and deeds of Christ on earth, the New Commandment, the Resurrection of the Dead. She may speak of these things and exult in them in her prayers and in her sermons, but she must not even once name them, save in Old Testament language, in her praises, on pain of high offence against the law and order of the House of God."

Dr. Candlish, at the close of the New College session in Edinburgh, gave an address chiefly on the position of the evangelical clergy of the Church of England after the recent decisions, expressing a hope that they would see their way in time to the necessity of secession, while highly commending their character and purity. The close of his address, on the danger of familiarity in dealing with Divine things, is worthy of consideration by ministers of all Churches, who cannot fail to appreciate its counsels and warnings:—

"Ah! it is only too easy for us to fall into the way of handling divine things without ourselves at the time having any adequate personal sense of them. It is only too easy for us to grow contented so to handle them. Then our profession becomes a terrible snare; a sad source or occasion of spiritual declension and the decay of vital godliness and heart religion. We are habitually, almost continually, handling divine things. It is the necessity of our calling, we handle them for the uses and purposes of our calling: and, on the supposition I am making, we learn, at least, occasionally, to handle them for these alone. We grow expert in so handling them. We learn to handle them well, skilfully, effectively. I repeat, it is a terrible snare. And it may be so all the more in proportion to our very success. The better we learn to handle divine things thus, the worse it may be, or rather must be, for ourselves. For we must, often, more or less consciously and deliberately affect what we do not feel; or at least more than at the time we feel. We may not be intentionally and wilfully hypocrites. We may be deceiving ourselves more than others; or not even deceiving ourselves, we plead the hour's necessity and the infirmity of the flesh. Still, we are acting a part; honestly trying to act it

well: perhaps even from right motives trying to act it well; that men may be impressed and good may be done. But all the while we may be actors; actors merely; or little more. I warn you against the beginning of this sore evil. When it comes to a height, to its maturity, it is indeed an evil very sore. There are preachers who, however they may produce a great effect for a time, very soon convey to spiritual hearers the unequivocal conviction that they are simply professional. There is a rude familiarity, a flippancy and ease, a want of reverence and awe in their way of treating the most tremendous topics of the faith; or perhaps there is the reverse of that, an excess even of exaggerated solemnity—a horrible wielding of heaven's thunder—that cannot long impose on serious minds. But short of these extremes, there may be real sincerity so far; an honest desire to be useful. The preacher really aiming at the faithful discharge of duty, and the saving of souls, does his very best to present the truths of the glorious Gospel in a clear, persuasive, and affecting way. But he has got the habit, we shall say, of doing this, and being satisfied with doing it, very much as an able and honest advocate would plead a cause he had set his whole heart in gaining, before a judge or jury whom he has to convince or persuade. That is the evil I have in my mind just now. That is the manner in which, as it seems to me, our profession may and does exercise an injurious influence on the cultivation of personal piety. But it is not our profession that must bear the blame, it is ourselves."

April, 1865.

Ireland.

IRELAND is in one sense a religious country. Its feuds are religious feuds. Its politics, its poor laws, its education, its aldermen—are all viewed through a religious haze. The struggle between Protestantism and Romanism is not confined to ecclesiastical regions, but is waged anywhere, and everywhere. It may be witnessed in the field of missions; it may also be measured in a contested election, the appointment of a union doctor, or the discussions of a paving board. The Dublin corporation has just engaged itself in a theological combat over the Jesuits. The Roman Catholic members got up an agitation for the abolition of their municipal oath. They were taunted by the Protestants with the secret oath of the order of Ignatius. They denied the existence of that formula; their denial was supported by the provincial of the Jesuits in Ireland; and a solemn day has been appointed by the corporation for deciding history. A characteristic statement is made of a former pervert. One of the superiors of the Jesuits told me once "he never knew anything that occurred out of his own parish; he never interfered or inquired what occurred in others." Six weeks after this another Jesuit, who resides in the same house with the former, said to

me—"We get notices at certain periods in the year of what goes on in every parish in London. We have our friends there, who send us in reports; therefore, my child, I know that what I say is true."

And when it is stated at an aggregate Protestant meeting, that if the abolition of these civic oaths was carried, first, the Protestants of Ireland would suffer; secondly, the Protestants of Great Britain would suffer; and, thirdly, the sole bulwark of Europe, not to say the bulwark of the world, would be swept away, to the overthrow of all that had been fought and bled for by their forefathers on the fields of Derry, Aughrim, and the Boyne; the merits of the case are lost sight of in this explosion of ideas. In the recent contest for a member at Louth, the real interest has not lain between the beaten and the successful candidate, but in the religious question in the background. The Roman Catholic clergy returned their man, although he is neither an Ultramontane nor a Roman Catholic, and although his leading supporter defended national education against the denominational programme adopted by Dr. Cullen and his following of bishops. The clerical association, formed with such labour, and announced with such pomp, a few months since, has been again beaten, and may possibly have withdrawn to die. If the Protestant Church receives no very large accessions from its neighbours, at least Protestant principles seem to triumph; and the right asserted, first in Romish Munster, and now in the most Romish county of Ulster, that men may choose their politics in spite of their bishops, points to such important results, that Dr. Cullen is no doubt wise in pausing before his next move.

Mr. Dillwyn's motion has not caused so much excitement as last year, and the evident support given by the Government to the Established Church in Ireland has quieted all apprehension for the remainder of the present parliament. But it has started various measures of reform, and led to some able statistical pamphlets, such as the recent charge of the Primate, the republication of Mr. Plunket's address at the *Church Congress* of last year, and *Notes on Some Deficiencies in the System of the Established Church*, by Mr. M'Kay, a northern rector. The Primate shows the good that has been wrought by the Ecclesiastical Commission, and that, since 1848, it has built 47 districts, and rebuilt 67, and enlarged 181, parish churches, besides increasing the incomes of small benefices, and paying for all the expenses of divine service, down to the salary of the sexton. And the Dean of Cork has drawn attention to the curious fact, that all this money is the contribution of the Irish clergy, who thus, by an anomaly in connection with no other Church, supply the ordinances of grace, at their own expense, to the laity. Mr. Plunket reviews the general financial questions of the Church, and explains the difference between the civil and the ecclesiastical parish. While many

civil parishes have neither Protestant layman nor clergyman, the ecclesiastical parishes, often combining several of the civil into one, have both. Mr. M'Kay's proposal is, by making 750*l.* the maximum of an episcopal living, and by taxing all livings of 300*l.* and over, to establish 250*l.* as the minimum of an Irish living. A further and singular proposal has been started by a *Presbyter Hibernicus*, "a clergyman possessing much influence," who has forwarded through Ireland a draft memorial to Parliament, praying for the modest but decent endowment of the Romish priests out of the tithes of the Protestant clergy.

This proposal is one of the signs of that coquetting with the Church of Rome which has recently shown itself in many quarters, and has already led to public meetings denouncing, perhaps prematurely, "Puseyism in Dublin." A marked effort to promote extreme ritualism and intolerance, on the one hand, and a marked tendency to diverge altogether from Church order, on the other, are two unhappy features of the Church at present. Mr. Trench has had to combat the latter in a serious and weighty pamphlet ("Remarks on Separation from the Established Church"), following up his paper on "Extreme Views" with plainer speaking, and urging Christians to a more sober spirit.

The General Assembly of the Presbyterian Church has held a special meeting, to decide upon the mode of electing the professors for the Magee College. The endowment is 250*l.* per annum, and it is proposed to fix the fees at 2*l.* for each class. The professors must all subscribe the Westminster Confession of Faith. The college session will probably be six months, from October till March inclusive. Applications for the chairs will be received by the clerk up till the first Monday of July, when the Assembly, at its annual session, will proceed to the election, and decide between the candidates by a majority of votes. With the exception of a sturdy effort to throw open the undergraduate chairs to those outside the pale of the Westminster Confession, the proceedings were almost unanimous. At the same meeting the Assembly accepted the resignation of one of its Jewish missionaries, the Rev. Jules Ferrette. He had printed an Arabic liturgy, to which exception was taken, and from which he declared he could not withdraw, lest he should damage the Protestant cause, which he had upheld in the East for nine years. The Moderator, who is also convener of the Jewish Mission, expressed his regret that the Assembly was to lose Mr. Ferrette's services, and his conviction that he is both a man of great ability and a good man. The Assembly has sustained a great bereavement in the death of one of its most venerable and apostolic ministers, the Rev. Robert Allen. He was the pioneer of its missions to the Roman Catholics, and for the best part of his life devoted himself to that special work. A large confidence was deservedly placed in his wisdom and energy, and his orphanage and schools were as heartily supported in Great Britain as in Ireland,

and by other denominations as well as his own. He was spared to see changes in the west greater than in his most sanguine moments he could have dreamed.

Death has also bereft the Established Church of one of its most prominent champions, the Rev. Alexander Pollock. At the April meetings he is peculiarly missed, since for years he has been one of the most constant speakers on the platform. The meetings hitherto have not reported much progress or increasing support.

The West Connaught Endowment Society is able to affirm the completion of the endowment for a fifth church, and half the endowment for a sixth. Archbishop Trench, who took the chair, apologised for his absence last year on the score of the novelty of his position, but confessed that "all the doubts, hesitations, and difficulties on his mind had been removed. There are multitudes," he said, "of our fellow-countrymen who have precious souls like ourselves, who have been called out from populations in the main Roman Catholic, and where there were hitherto so few and scattered members of our faith, where there was wanting that holy parochial organisation which gives firmness and stability to such movements as this, and which a society alone can give it. What is it, then, we are called on to do, but simply to do our part—to supply this organisation—to supply these converts with churches, with ministers, and schools, and all those outward means and helps of religion, and to see that the light which, blessed be God, has been kindled in the dark places shall not be extinguished again; and to see that this leaven, which we hope hereafter may leaven a larger number, shall not, by any fault or omission of ours, lose its savour; to see that all those who have been disengaged from the errors of Romanism, should not, by any omission of ours, be entangled in them again."

Dr. Alexander, the Dean of Emly, could not "conceive anything better adapted for the benefit of the locality and for the interest of civilisation than the fact that by the payment of 115*l.* a year they would have a man residing in the district who could drive his carriage. But there was a still more important consideration. The parish gained in a religious sense also great benefits from the establishment of clergymen in the districts, for they taught the glorious truths of the Christian Church to all around them." He also defended controversy, both direct and indirect, charging the ill-repute into which it had fallen upon misconception, upon an indifference that has sprung up, and sometimes upon the spirit with which it was conducted. He was followed by Dr. Magee, the eloquent Dean of Cork, who also "thought that, as Churchmen and the friends of civilisation and order, they should be thankful that even five resident gentry were added to the number of those who were bound to continue in Ireland, for he did not belong to that school which thought that the best way to improve the country was by depriving it of 2000 of its best

gentry. And, turning to the large question of the endowments of the Irish Church, and the attempt to annul them, he complained of the indifference of the laity. He knew that "there were hundreds and thousands of Irish Churchmen the sustenance for whose ministers and church necessities did not cost them year after year a single farthing. The man who could sit under the minister when he did not contribute anything towards his maintenance, who enjoyed all these privileges and comforts, and yet who did not feel any special matter pressing on his conscience—all he could say was, that those men's consciences seemed to need a special mission, and a special society for their conversion. He would ask whose loss would it be if this Irish Church Establishment were swept away? If such a thing were to happen to-morrow, no doubt that event would be followed by a few years of acute suffering to worthy and good men; but, after a short time, the body of the clergy would be disposed of in other ways. Some would find other charges, others would relapse into secular lives. Then the question would be—What will become of the laity in Ireland? What would Protestant squires in this country—in places where church endowments have provided for themselves and their families the spiritual blessings, what would they say? What would become of those who would be called upon to provide a minister for themselves or to be without the means of grace? Many might speak about the clergy in reference to that matter, but the question was a lay question. It closely concerned the laity."

The Orphan Refuge Society reported a trifling increase in its funds, 83*l.*, over last year, but a very large increase of its children, thirty, over last year, making a total now of 220. The mixed marriages, to whose offspring this Society devotes itself, are so numerous in Dublin that twenty are reported in one small street. Archbishop Trench, who was in the chair at this meeting also, pleaded the cause of these orphans with his wonted power. "I believe, indeed, that it is a society which claims both the sympathy, if I might so say, of nature and the sympathy of grace. It appeals to our natural sympathies as well as to our spiritual sympathies. To our natural, for who so desolate as the orphan? To our spiritual, for who so doubly destitute as the orphans in danger of losing the most precious treasure of the faith, and that would make them, if not rich for time, yet rich for eternity? That there should be mixed marriages—the consequences of which we have met here to remedy—I think a matter most deeply to be deplored. I think it is an urgent duty upon all ministers of the Christian Church, whether in their public or private ministrations, to warn their people, as far as they can do so in a spirit of Christian love, against such marriages, for you must think that those who hold the pure faith must be the losers in such things as these. There may have been errors, and mistakes, and faults on the part of some of the weaker

members of the [Church, and from whom those marriages proceed. Still what is the mission or function of Christ's Church except to seek to redress, by the power of God's Holy Spirit, the wrong-doer, to seek to redress the wrongs and injuries which men are continually drawing down upon their own heads? And this is the blessed work in which this society is engaged."

The Scripture Readers' Society is doing a modest work, and Mr. Whiteside, under the chairmanship of the Bishop of Cork, gave a pleasant account of its origin. "It appears the Chief Justice, who was to have taken the chair to-day, many years ago, when professionally engaged as judge in certain parts of Ireland, was struck with the prevalence of ignorance and crime, and, on his return to Dublin, considered whether any effort might be made to get at the root of the evil. It appears that he was persuaded that this evil could only be remedied by the diffusion of religion, and then upon considering how it was to be done, came to the resolution that it would be well to endeavour to establish an association of this nature, and on making known his wishes to other distinguished persons, they liberally subscribed, and the good work was begun." Excellent though it is, the Society has made but little way, for the Dean of Melbourne declared that there was as many readers employed when he left the country, eighteen years ago. Some of the agents have been discontinued since last year, and unless the Society is better supported, a further reduction will be immediately necessary.

The Earl of Roden took the chair at the forty-seventh anniversary of the Irish Society, supported by the Bishops of Cashel and Cork. The total income is £8,081, about £750 less than last year's. Against this decrease must be set the continued usefulness of one of the most valuable of missionary societies. It is not to the credit either of the Irish or the English Church that work so faithfully and lovingly done for Christ should be so ill-supported.

The Sunday School Society was supported by the presence of the Earl of Roden—for forty-three years its president—in the chair. The Society reckons 2,531 schools, 18,663 teachers, and 198,287 scholars. It estimates that 100,774 of these pupils attend the Sunday School only. Its issue of the Scriptures has exceeded that of last year by 2000 Bibles and Testaments.

Two visits have recently been paid to Dublin by advocates of the freedmen in the Confederate States: one by Mr. Coffin, one of the principal promoters of the Underground Railway; the other, by the Rev. Dr. Haynes, of New York. Both deputies have been met with a cordial and liberal response to their appeals, and a Freedmen's Aid Association has been formed.

DUBLIN, April, 1865.

France.

"THE publication of the first volume of 'Caesar's Life' has been a great literary event, and the more so, perhaps, as the work touches more on politics than literature. Written in concise, cold language, without even employing the word which paints, and equally avoiding the word which shocks, the book unfolds, with incontestible erudition, a sort of historical geometry, in which there are no more colour and passion than if it treated of triangles or spheres. Providence, in the course of the work, is simply called Destiny. Institutions and men rise or fall according to a fatal law which none can resist. All depends upon their momentary usefulness to society. Such is the rule by which they are to be judged. This carries us far above the vulgar category of right and wrong, even to that of grand social usefulness. Right, principle, sacred pledges, all give way, and must give way, before such a reason. What is wrong is not illegality in itself, but blundering illegality stumbling up against the cause destined to triumph; but nothing is more admirable than to overturn entire legal order to restore peace to society. 'It is legitimate to violate legality,' we read, 'when society, rushing to its overthrow, requires an indispensable remedy to save it.' Cicero is blamed for having overpassed his powers in causing the accomplices of Catiline to be condemned to death, but Caesar only deserves our homage for having crossed the rubicon and put an end to the republic. Evidently it is the theory of public safety raised to the height of a philosophy of history. I think it more fatal in this form than in the tumult of revolutions. The justification of an illegitimate act transforms it into a principle of conduct, forsooth—yea, into a general maxim! There is then no recourse to be had against success. If eternal righteousness does not rise above the vagaries of power and chance, there is no longer anywhere a refuge for noble hearts who cannot call evil good. If religious men allowed such theories to pass without protesting—if the guardians of the sacred fire lent their hands to extinguish it—then we should be worthy, not only to understand and admire the fall of the Roman Empire, but to recommence it with all the abject deeds to which it led the world. Do not let us be wanting to the majesty of moral truth. When that sovereignty will have entirely disappeared, it may be truly said, The end of all things is come! *Finis Polonia!*"

Your readers will admire this extract from the *Revue Chrétienne*. It is refreshing to rise to a healthy atmosphere when all are grovelling, and it is satisfying to find true honour in manly language.

Easter day was ushered in with the news of the success of the North, and the probable close of the United States war. The radiant and yet subdued joy of American faces on that day, and the congratulations almost universal, were cheering and touching.

The election subject in the Protestant Church has

sobered down, after a few more skirmishes in the various papers. It is said that when the Ministers of the Empire inquired what they should do in the matter, the Emperor said, "Let the parties alone, to settle it among themselves."

It is a matter of astonishment on the Continent how coolly you Englishmen accept the inroads of Romanism, and see no harm to State or home, to public or private life, in the encroachments of its hierarchy and religious orders. Do you read our debates in the Senate and Legislature? Do you read our papers? Do you see the effects in immorality and godlessness throughout Europe of the spread of these noxious weeds? We should know more of what they are and what they produce than those who have never seen the system at work in its native soil. Look over the Channel and see. The Jesuits narrow up religion into littleness, which takes with little minds, or they soar with the ambitious, and show them the world to conquer. Woman continues to be deified in the Virgin, and parishes are increasingly placed under her protection. Millions of wealth are drained from the public by the multiplying religious houses. The *Sacré Cœur* began sixty years ago upon nothing, and now has thirty-two millions of francs, principally derived from bequests! Festivals multiply, and every attraction is brought to bear upon and galvanise the dead. And this succeeds, and they cry, "See, they live!" But pass by a few days after the festivals, and the dead are in their graves again. This periodical galvanising tells, however, and France is Catholic in the estimation of those who look on the tinsel from afar.

This week, the second centenary of the canonisation of François de Sales is to be celebrated with much splendour from the 19th to the 26th of April. Collections are being made for the first Convent of the Visitation founded by the saint, and bishops are invited. The vestments of François are to be exhibited and reproduced by clever artists, and his relics exposed to the veneration of the faithful.

Some strange mind has thought of putting into French a Puseyite work called "The Fall of the Papacy, and Advent of Catholic National Churches." The conclusion is that England should return to the Roman system, without the Pope of Rome!

Do not forget that if the Pope falls and National Churches are formed, there is one ready to gather up the supremacy; the religion of the future is looked for, and by many anxiously. "Religion and liberty are two flames which cannot be extinguished; one lights up the hopes of the future commonwealth, and the other the hopes of the present one. They will unite one day, and then there will be a new and brilliant light that will rejoice the world!" Such is the yearning as expressed in the Legislature by one of the liberal orators. The yearning is legitimate, and will certainly be satisfied, but in a very different way to the one imagined by the men of this world, however high their intellectual aspirations may soar.

It is a matter for thankfulness that the Academy of Moral and Political Science has chosen M. Ernest Naville of Geneva as its correspondent. It is cheering to see men of spiritual mind and solid Christianity raised to a sphere of increased influence.

There is an interesting work of philanthropy being exercised by some of the serious members of the Romish Church towards the Poles who come over exiles to France; men are supplied with implements of their trade and placed out; children are housed, and a few days ago a whole bevy of nuns, expelled from their Vilna convent, arrived in Paris, forty-eight of the Visitation; they were received in a sister convent, whose superior and sisters met them at the door. Count Montalembert is one of the members of this charitable society.

We are on the eve of our annual religious meetings. If ever efforts were needed, both individual and collective, to bring the saving knowledge of a living Saviour before our fellow-creatures, it is now. There is more of individual exertion, more earnestness of purpose, more prayer, more effort. The Lord stirs up his servants individually, there is many a longing for reviving spirituality, just as there is a yearning after truth in thousands of souls; and when bright sparkling faith is given and manifested it tells on both, and the same potent effects are seen around here as elsewhere. And this movement leaves behind those individuals and societies who know not the day of their visitation. Many are thus suffering while some are rejoicing in the light.

On April the 5th most churches had meetings for prayer in favour of children; in some the children were gathered as well as the parents; and if all were like the one I attended, and at which about 500 of different denominations were present, it was a deeply solemn and affecting time.

The Lord's Day Observance Society, has not its place marked in our annual assemblies; it has not yet taken hold of our public. Last year it offered a prize of 500 francs for a good pamphlet on the important subject. Eight manuscripts were sent in, but none were deemed suited to the popular need. A second appeal has been made, and the time fixed, the last day of September. The subject given, as follows: "On the day of rest—its divine institution—its character under the old covenant and the new; the duty of observing it; its consequences to the individual, the family, the Church, and society." The manuscripts to be sent in to Pastor Ch. L. Frossard, 7, Rue Boursault, Paris.

The general advance of Christian works in the capital, and in large centres generally, is encouraging. The Augsburg Confession, which had but one church in Paris in 1830, has now thirteen, in which forty services are held weekly. In 1842 there were but two schools, there are now forty-four. Funds, various missions to the poor and needy apprentices, &c., have all made proportionate progress. Germans and Alsacians are very numerous in Paris, and many belong to the Lutheran

Church. The streets of Paris are swept, for the removal of rubbish, chiefly by Hessians. At Marseilles, the work engaged in by Pastor Guier is so prosperous among the 2000 or 3000 German Protestants, that he is about to build a place of worship for them. They have hitherto met in the French church at Toulon, and at Hyères there are also German services.

Marseilles was one of those places where there was no electioneering dissension. There is activity there: four evangelists second the efforts of the pastors; two new places of worship, presided over by laymen, gather and attract those who are too far from the Protestant Church. The British and Foreign Bible Society has opened a public dépôt in the largest thoroughfare, and the open Bibles in various languages in the window attract numerous readers. The same occurs in the shops where Bibles are open in Paris, but in Marseilles, one of the central forts of Rome, it is a matter of still greater rejoicing.

At Chartres, the cathedral city of the Black Virgin, a Protestant place of worship was inaugurated on March 26th. Many Romanists crowded into the modest place with the Protestants. Pastor Puaux presided; the service was deeply interesting.

The Genevan Evangelical Society continues its labours in France. Twenty-three colporteurs, and many teachers of schools, work in Poitou, in the east and in the south, and the Lord blesses their labours.

The venerable Pastor Borrel, President of the Consistory of Nîmes, was called to his rest last week. He was nearly seventy. His predecessor also died about Easter two years ago.

Belgium.

THE Committee of the Belgian Evangelical Society have just published their quarterly report, which is highly satisfactory as regards the spiritual welfare of the Free Churches of Belgium. The work has during the last three months been prosecuted with activity, and the results obtained are encouraging. Not that there has been nothing to cause anxiety, no difficulties or opposition to contend against; but in spite of all obstacles there is real progress to record. Some of the stations are in a state of remarkable prosperity, others are going on very satisfactorily, while others are passing through a season of trial which calls for much prudence and earnest prayer. But there are none where the Holy Spirit has not granted signs of His presence. Here conversions which bear evidence of a work of grace; there sick persons glorifying their Saviour on their deathbeds; elsewhere the pleasing fruits of brotherly love and of sanctification.

I am sorry to add that the financial position of the Society is one of great depression. The treasurer's account is overdrawn £2000, a very large figure when we consider what is the total

amount required to meet the engagements of the Society, which supports twenty-one pastors and evangelists, ten schools, and seven colporteurs and Bible-readers, together with the publication of tracts and the expenses of a tract depository, with the moderate yearly sum of about £4800.

Besides, therefore, meeting the engagements of the current quarter, the Committee have imposed on them the heavy charge of finding funds to cover a deficiency of £2000.

I hope there may be found among the readers of CHRISTIAN WORK some who will take an interest in what is going on in Belgium, not only by contributing to the funds of the Society, but also by making themselves personally acquainted with the field of labour and the labourers, zealous and earnest men, who are spending a life of self-sacrifice in proclaiming the way of truth amidst opposition from Roman Catholics, opposition from free-thinkers and infidels, and opposition from the ignorant and the indifferent. Their work has been abundantly blessed, and they may well claim sympathy and encouragement from all who are concerned for the spread of the Gospel and the salvation of souls.

As the season has now come for making plans for Summer excursions, I would beg to suggest that there is much to interest in every way those who can spare time to visit the stations of the Belgian Evangelical Society, and judge for themselves the nature and progress of the work. Some, as those at Ghent, Antwerp, and Liege, are amidst well-known objects of attraction,—churches, galleries of pictures, and other curiosities. Those at Namur, Liege, Verviers, Nessonvaux, Sprimont, are situated in a beautiful hilly country which the admirers of picturesque scenery will find well worth a visit. At Charleroy and in its neighbourhood, and around Mons, are prosperous churches in the manufacturing and mining districts. The object of the excursionist can thus be combined with observation of the progress of the Gospel in places where not many years ago its influence was unknown, and of its effect on a people of manners and habits so different to our own.

In the month of August is held in Brussels the annual synod, or meeting of all the labourers and friends of the Society, attended by deputations from foreign societies, to which all who take an interest in its proceedings are heartily welcome. And in the autumn a deputation from the British and Foreign Bible Society holds meetings of a particularly interesting character in one or other of the provinces. The Rev. Carr J. Glyn gave a short account in these pages of the Bible Meetings held in 1863 at Charleroy and in its neighbourhood; last year they took place in the *Borinage*, or mining district about Mons. They were numerous and attended; many of the colliers hurried from the pits in the miner's dress, and a good many obtained a few days' leave, in order, at the sacrifice of their wages, to be able to attend all the meetings. I hope I have said enough to direct attention to an interesting field of

study, which I trust may result in many of your readers assisting the Society in its present difficulties, and acquiring from personal acquaintance with the localities, the pastors and their flocks, a permanent interest in the work and all connected with it.

BRUSSELS, April, 1865.

Switzerland.

I BEGIN with a death, namely, that of Pastor Pilet, the most noted preacher in the Free Church at Geneva. He was called thither in 1834; and from that year up to 1864, when illness compelled him to renounce the pulpit, he preached every week once or sometimes twice. So many sermons would not surprise me if they were merely edifying meditations, but these were real sermons, simple in form, but prepared, substantially, by a serious study of the subject, and for the most part wonderfully rich in thoughts and wonderfully diversified. The most worn subjects became novel under his treatment; and even when recurring to the same topics, he never repeated himself. He has, moreover, rendered great services to the public as Professor of Homiletics. His experience, his exquisite taste, his great oratorical and literary ability, enlisted in the service of a serious faith and of a profound love of human souls, gave much force and attractiveness to his teaching.

Moreover he was a man of mind, whom his strong convictions did not hinder from being liberal. Though a pastor and a professor in the Free Church, he has always been to the National Church, not only just, but full of fraternal kindness: and has on this account often been obliged to separate himself openly from his colleagues. In 1853, when the Bishop of Winchester came to consecrate the English chapel, all the other pastors and professors of the Free Church refused to take a part in the ceremonial, because the Company of Pastors had been invited. M. Pilet, however, was present. In 1855, in like manner, all the ecclesiastics of the Free Church refused to take part in the gatherings of the Swiss Pastoral Society at Geneva: M. Pilet alone joined them.

With the death of M. Pilet came upon us also the resignation of Professor Chenevière, who formerly took an important part in our religious debates. Few men have been more attacked than he has; and it must be admitted that both from the insufficiency of his theology, and still more from the form in which he displayed his opinions, he could not fail to raise himself up numerous adversaries. But time has advanced: new questions have arisen; and, in presence of the negations of the so-called "new theology," the old Professor, without departing from his former opinions, had become one of the most solid defenders of the supernatural, of the authority of the Bible, and of the divinity of Jesus Christ—not indeed in the Trinitarian sense of the word, but by distinctly recognising in Jesus

Christ his divine nature, his character as the only Son of God, and his Redemptorial office. M. Chenevière is eighty-three years old, and was called to the Professorate about fifty years ago.

We had recently three discourses on Liberty delivered by M. Gasparin. I have often spoken to you of his good qualities and his defects: I will now add only that the above subject was eminently adapted to bring them both into relief. He was eloquent, lively, generous, enthusiastic: he also, unfortunately, very frequently went beyond, or astray from, the truth. His thesis, however, was good and just: he wished to show that apart from Christianity, that is to say, from a serious application of Christian principles, no true liberty can exist, either for individuals or for peoples. To be free is to be emancipated from evil, from the yoke with which evil in all its forms oppresses us; but no one is emancipated from evil unless by passing under the authority of God, unless the Spirit of God subdues his heart and brings it into a wholesome subjection to conscience and to the Gospel. This is incontestable on Christian, and even on philosophic grounds; but the ardent eloquence of M. Gasparin plunges him sometimes into details of which the inexactness is injurious to his argument. We allow ourselves, no doubt, to be carried away by him; but a calm and logical mind seldom receives from him that full satisfaction which can only arise from a perfect agreement between the whole and the parts, between the theory and the arguments brought to bear upon it.

The orator could not abstain, in connection with liberty, from recurring to a favourite topic, the separation of the Church and the State. His best friends are beginning to find that he returns to this a little too often, and makes it what is called a hobby. This time he even returned to it in the worst possible manner, insisting particularly on the advantages which the State would derive from this separation, and thus flattering the worst instincts of our radicals, who are enemies of the Church, because they are enemies to religion. If they desire the separation, it is to get rid of the Church, to have no more to pay for it, and to become masters of the capital of which the State has now the administration in its hands, but of which the revenues belong to the Church.

Hence he spoke but little of the advantages that this separation might have for the Church itself; yet we know that he thinks they would be immense. They comprise awakening, life, strength, peace,—the cure, in short, of all evils. Among ourselves, and elsewhere pretty generally, this question begins now to be considered with a little more calmness than heretofore. That the separation is a means which God may employ one day to awaken, purify, and enlighten His Church, no one refuses to admit; but its being a mark towards which Christians ought to strive from the present moment, invoking it in all their prayers, and applying to it all their efforts, appears more

than doubtful. The most immediate need at present is to fortify the great ideas of Christianity, which have been shaken by so many attacks, and to rebuild, upon the basis of the Gospel, the great truths of morality, which have been compromised by so many relaxations, and by so many facilities given to vice. This end may be worked at in any Church, and under any ecclesiastical form whatever. The true emancipation, in fact, is that of which M. Gasparin so well demonstrated the necessity, namely, a translation from the service of evil to the liberty which is only found under the law of Jesus Christ. The separation, in itself, would, in many Churches, only be a new religious and moral perturbation, an emancipation according to the natural man. The above is the opinion of the majority of Christians in Geneva; this is why I have spoken of it so much in detail. I thought our brethren in England, being themselves so divided on this great question, might all have some interest in knowing its present position in Geneva.

GENEVA, April, 1865.

In accordance with the motion of Mons. le Pasteur Baggesen, of Berne, eighty Bernese pastors have signed an approving and encouraging address to the seventy-eight ecclesiastics of Zurich who protested against the anti-Christian preaching of M. Voegelin of Uster. In the face of such a denial of the Gospel, saluted with loud encomiums by a portion of the press, it was considered impossible to maintain silence any longer. The dignitaries deemed it a sacred duty to support their brethren in the canton of Zurich in this struggle against the most presumptuous unbelief, and to reassure those members of their flocks whose faith is shaken by the apostacy of a commissioned pastor. "If these held their peace," as our Lord said, "the stones would immediately cry out." Nevertheless, several overprudent persons at Berne have been recommending silence, as if the pastors did not owe the public a frank manifestation of their faith! It may be added, that some fifty pious laymen of the canton of Berne had already drawn up a memoir to a similar effect.

The Missionary Society of Bale is preparing to celebrate within a few months its jubilee, or fiftieth anniversary; it was founded on the 25th of September, 1815. In order not to multiply festal observances, the society has determined on making this commemoration coincide with the ordinary epoch of its gatherings in the first week of July. The Committee invite their friends to abstain on this occasion from all eulogistic discourses, and all display of sentiment and eloquence that may not be an immediate effect of the Spirit. It invites them to prayer and thanksgiving, and to interest themselves in its labours by gifts contributed to advance its success, and by extraordinary gifts which will serve to establish a jubilee fund.

Germany.

SOME weeks ago the *Freie Gemeinden* (Free Associations)—which, I may remark, for the information of such of your readers as have not made their acquaintance, are about equivalent to English Secularists—petitioned the Prussian Government for corporate rights, without which, of course, their meeting-houses and other properties have to be made over to individual members, who have not always proved over honest. A discussion took place in the Lower House, many of the members of which have strong secularist sympathies, and in the course of it the Minister of Public Worship, &c., gave utterance to the following noble words:—"The conduct to be observed by the Government towards the so-called Free Associations is prescribed by the laws of the land. According to Article 12 of the Constitution, every citizen has liberty to belong to whatever church he chooses, to constitute new religious associations, and to meet together with others for private and public worship. This liberty is enjoyed by the adherents of the Free Associations. The report of the committee appointed by this house acknowledges that these associations have been in no respect illegally interfered with by the Government, nor is it our intention to interfere in the future. But we must at the same time decline to co-operate in altering the existing laws to suit the Free Associations, and thus to confer on them new privileges and rights. The Government of the King cannot regard it as its office to foster and strengthen a dissent which has broken loose from the foundations laid in divine revelation. It regards such movements as errors, which must be left to take their own course. *The only sure pledge for even the temporal prosperity of a nation is faith in the living, personal God, who is revealed in the Old and New Testaments. Adopting as we do this for our faith, we must make it the rule and measure of our legislative undertakings.*" You may think it perhaps a trifling matter to make such a concession, but so long as the law is what it is, in church and state, such a privilege would involve serious results. According to Prussian law, namely, any religious society recognised as a corporate body has the right to demand a separate school wherever children to the number of sixty belong to it; when the schools are numerous enough, a separate seminary for the training of teachers; and where prisoners and so forth are numerous, separate prison and other chaplains. If you knew what are the principles, or rather no-principles, of the majority of the Prussian House of Deputies, you would feel that Herr von Mühler had displayed no little courage in giving such decided expression to what are the genuine feelings of his heart.

Since I last wrote, a new book has been published by Dr. Strauss, under the title, "The Christ of Faith and the Jesus of History: A Critical Examination of Schleiermacher's 'Life of Jesus.'" The work is of interest, because Strauss seems now in-

clined to turn his weapons against the half-way-house people, who talk of Christ as a Saviour, whilst denying His divinity. It is positively refreshing to hear such a man saying, "Unless we regard Jesus, with the Gospel of John, as the incarnate Logos, we have no right to call Him the Light of the World. A Christ who called himself the 'Light of the World,' without being conscious that He was Godman, would have been a foolish boaster; and he who now gives Him that title, without believing in His divinity, is either a flatterer or a hypocrite."

"Is Saul amongst the prophets?" I was almost inclined to say the other day, when I read in the papers that the Berlin "Protestant Union" had petitioned the city authorities to do something quickly and well to meet the lack of churches and clergy. The Central Protestant Union, you must know, of which the Berlin Union is a branch, was founded by Schenkel and his associates, and has for one of its main objects to further the establishment of church constitutions like that of Baden, which, under its present form, is anything but churchly. It may not be without interest to your readers if I give you an extract from the petition:—"In the whole of Christendom there is not another city where the disproportion between population and churches is so great as in Berlin. Many parishes contain nearly 20,000 souls each; some contain as many as from 30,000 to 60,000, with only one church and two clergymen" (that is, one place of worship, and not, as in London, one parish church, with perhaps a score of chapels belonging to other sects). They therefore suggest that a loan be effected to the amount of about 300,000*l.* for immediate use, and that a rate be laid which shall raise about 30,000*l.* per annum.

As I have given you just now one or two figures about Berlin, I will here add a few others. The present population is 630,000, being an increase of above 80,000 since 1861. A thirty-second part of all Prussian subjects lives here. In 1861, there were in round numbers 480,000 Protestants (Lutheran and Reformed), 25,000 Catholics, 88 of the Greek Church, 14 Mennonites, 347 of the Free Associations, nearly 19,000 Jews, and about 500 Baptists. It is remarkable that the proportion of Catholics and Jews was then larger in Berlin than ever, whereas the Free Associationists had dwindled down from upwards of 2,000 since 1858. The increase in the number of marriages in which the husband is Roman Catholic, accounts partly for the advances made by that Church. Of such mixed marriages there were 390 in 1860. The average proportion of illegitimate to legitimate children at present born in Berlin is between a sixth and a seventh—that is, one child in six or seven is illegitimate. In Munich, it is said that nine out of every ten children are illegitimate. It is curious to mark the proportion falling to the several religious bodies:—One in about six to Protestants, one in about nineteen to Catholics, and one in about

thirty-five to Jews. Another significant fact is that for one legitimate child still-born, there were two illegitimate. There are 16,000 notorious prostitutes, and, it is said, nearly as many more non-notorious, *i. e.*, who are not under police supervision. Of the 10,000 to 12,000 servant girls who yearly come to Berlin, it is feared that one-fourth regularly fall into a vicious course of life. In face of such a state of things, all earnest men here feel that the Church must be up and doing; but what is more difficult than to devise means for reaching lost souls?

During the last month, a bazaar was got up in aid of the Society for Building Churches in Berlin. Its net proceeds amounted to some 4,000 thalers, or 600*l.*, so that the money collected for this purpose has now reached the sum of 16,000 thalers. A manufactory of terracotta wares in Charlottenburg has further promised to supply gratis a baptismal font (or the money) for every church built by the society during the next ten years. Such a font costs about 7*l.* 10*s.* At the present rate of collecting, however, I fear that the gentlemen who have made the offer will not lose much by it.

Every year a collection is made throughout the Protestant parishes of Prussia for the purpose of meeting cases of special spiritual need. The amount raised in 1864 was upwards of 94,000 thalers, or more than 14,000*l.*, which is considered very satisfactory, as a similar collection had already been made for the Protestant Germans of Paris, and the war in Schleswig-Holstein had imposed a good deal of self-sacrifice on the people. Some 500 thalers were contributed by the German churches in Constantinople, Bucharest, Smyrna, Jerusalem, Rome, and other foreign cities, which are incorporated with the Prussian State Church.

A short time ago, the "Sunday Association for Female Servants" in Berlin celebrated its seventh anniversary. This is one of the most necessary, and, I trust, will prove one of the most blessed of the Christian instrumentalities here employed, and as it may interest and perhaps encourage some of your readers, I will briefly sketch its objects and history:—Seven years ago a number of Christian ladies, seeing with grief that so little was being done for the souls of servant girls, determined to establish a Sunday evening meeting for them. A room having been secured, operations were commenced. The first meeting was attended by several ladies and nine servant girls. The original idea was not to make religion at all prominent, and to allow sewing, knitting, games, and so forth; and the first meetings were conducted accordingly. But the numbers, instead of increasing, diminished. In order to give the undertaking a push, 100 letters were sent to the mistresses of servant girls, and 500 cards were distributed, partly through the police; but the fruits were very small. In consequence of the intervention of Easter and Whitsuntide, the sewing and games which had been previously allowed, were interrupted, and once discontinued, it was felt better not to allow them to be taken up

again. Endeavours were now made to give the effort a more purely religious character, by reading religious stories and communicating information about missions; and, remarkable to say, from that moment the undertaking, which threatened to be a total failure, was attended with greater prosperity. The promoters themselves felt more satisfied, and those for whose welfare it was begun showed a constantly increasing interest, as is evident from the fact that during the years 1863 and 1864, 570 servant girls made 13,257 visits. The annual meetings, at which a simple tea is provided for visitors and servants, are more numerous attended every year, and the good work is finding furtherers in various parts of the city. At present there are five such associations in Berlin, and branches are being formed in other towns, for example in Bromberg. That you may be enabled to form a clearer conception of the workings of the associations, I will transcribe the principal statutes: 1. The design of the association is to entertain and occupy servants of good character during their Sunday leisure hours, in such a manner as to promote their moral good. 2. The duty of conducting the meetings devolves on the committee, which, however, must be aided by ladies willing to devote themselves to the work, and approved by the committee. At least one member of the committee must be present at every meeting. 3. The meetings are held every Sunday from five to nine o'clock p.m. 4. The time is filled up by reading books of a good moral tendency, and by singing hymns and other harmless songs. 5. No allusion is allowed to be made to domestic matters. 6. Nothing can be read or sung that is not approved of by the committee. 7. A register is kept of the names of those who attend. In some respects the rules and method would strike us in England as too lax, and no doubt the conductors would be glad if the religious element could be made more distinctly prominent than it is. I may add, however, that it is far more decided than the statutes might seem to imply. In connection with each association is a loan library, from which servants are at liberty to borrow books. Another institution exists here having similar objects, but I must reserve my notice of its workings to another occasion.

The Stuttgart Bible Society being obliged to stereotype their edition of the German Bible afresh, propose to revise Luther's translation, and promise to issue shortly a specimen sheet. There is little reason, however, to hope that so useful a work will be accomplished, so long as Germany is socially, politically, and religiously so divided as at present, and it is doubtful how far the Wurtembergers will be willing to go.

In Bavaria, great excitement has been caused amongst the Roman Catholic clergy by the closing of the Seminary for Priests at Spire. The bishops and archbishops have protested against the measure. Whatever reasons may have induced the Government to take this step, it is totally opposed to the

policy of the Ultramontane clergy, the aim of which has latterly been, not only in Bavaria, but also elsewhere, to withdraw the candidates for the priesthood from the liberalising, Protestantising influences of mixed universities.

The Catholics in Baden, too, are actively agitating against the new ecclesiastical régime. Jesuit preachers are being employed to travel from place to place to hold mass meetings, called casinos, for the purpose of exciting opposition against the new school regulations, which are very unfavourable to priestly influence. Some weeks ago, a great meeting was announced to take place in Mannheim; but as the priests there are rather more liberally disposed than the casino party, and for other reasons, it was determined not to hold it. The Freiburg leaders, however, resolved to go through with their plan, and the attempt was made to hold an assembly. The result was a popular disturbance, in the course of which several priests got pretty well beaten, in particular two, who were seen in a cab pulling faces at the mob.

BERLIN, April, 1865.

Persia.

The past six or seven weeks have been marked in our missionary experience by a very interesting revival in our female seminary. This favoured school has often been blessed with similar visitations during the last twenty years, the results of several of which are given in the volume "Morning on the Mountains," or "Woman and her Saviour in Persia," which is republished in England. That book very graphically and truthfully portrays the life-work of a remarkable woman, Miss Fidelia Fiske, who so long and indefatigably laboured here in this seminary, and has recently gone to her rest and reward.

We can hardly overestimate the importance of such an institution, or the interest of such work of grace in it, in this land of darkness and spiritual death, where are found women in the most abject state, uncared for save to minister to the passions of the other sex, and act the part of their drudges and slaves. Our female seminary has already exerted a mighty influence in reforming the views and practice of the Nestorians in their treatment of females, as well as in advancing the general progress of the Gospel. We are more and more convinced of the fact, in this connection, that the state of woman is both the index and the measure of moral and religious amelioration among any people, and that too high an importance can hardly be assigned to female education in any system of missionary labours.

The general state of our work is prosperous. We may say, in general, that wide and effectual doors continue open before us, and there are "many adversaries." Papacy is arrogant and presuming here, as usual, under the leadership of European Lazarists, protected and patronised by the French

embassy. And the heavy arm of Mohammedan oppression still grinds the poor Nestorians to powder without the slightest mitigation. The Mohammedan agent sent among them for their protection proves to be their sorest oppressor, by fanning discord and contentions among them to obtain patronage, very much after the style of "Judge Monkey" in the fable, who devoured most of the stolen cheese of the feline litigants before he could adjust their difference, and then claimed the balance as his fee. His extortions in other forms are also very oppressive, while he lifts not a finger to succour the people from the numberless wrongs which they suffer from their masters. Such is the present hapless state of these Christians, and such the disgraceful farce enacted by the Persian Government in sending to them a nominal protector. In this fair land, so blessed of God in its natural attractions and resources, and so scourged of man in his abuses of these gifts, we find it a relief to give our hearts and our energies to the interests of that kingdom which is not of this world, and which will ultimately triumph in all lands.

I observe in your January number, which has just reached me, a letter from our excellent friend, Dr. Pfander, respecting my reference to his book, "The Balance of Truth," in the number for November, 1863. He states that my letter needs correction in regard to "facts asserted and views advanced." And yet, after carefully perusing his strictures, I do not perceive that he corrects either, so far as any material point is concerned. It certainly does not matter whether the book was "compiled in German at Shoosha," "in the Russian territory close on the Persian frontier," "at Tabreez [in Persia], where in the winter of 1832 and spring of 1833, I [he] completed its final revision," according to his statement, or according to mine, that "to a large extent it was planned and prepared here."

Again, I never asserted or supposed that our friend's being mobbed at Kermanshâh had anything to do with that book. Indeed, I did not state that he was mobbed at all, though perfectly aware of the facts of that event. I said that "the book had a stormy origin, nearly costing its esteemed author the adventure of a mob," &c. My authority for this statement was the lady of the very estimable Christian English family in which he lodged at Tabreez, when revising the work there in the spring of 1833. That they would misrepresent the matter is not to be supposed. That they may have known much more of the danger of his being mobbed at that time than he himself knew, is quite possible. I reached Persia a few months after his departure, when the subject was very fresh in the minds of that family.

Again, I did not intimate that the introduction of the book into Persia is only "recent." I said, "A few copies of the book have, to our regret, found their way into Persia." We had too much annoyance from a package sent to us from India, *via* the Red Sea, twenty years ago (unordered by us, and we

being unapprised of their being forwarded), by the disturbance which the book created in Turkish custom-houses on the way, to allow us to be under the impression that its introduction here was but "recent."

Nor is the place of its being printed at all essential. It might be difficult to ascertain it. Some of the copies sent here have had an English title page, directing that that be torn out when the book is circulated, to conceal the place of its publication. Thus much for the "facts."

As to my views on the subject, I have never intimated that the book was not well and ably prepared. And where it could be safely distributed, as it may probably be in India, under the strong protection of a Christian Government, it might do much good. But having lived in Persia much more than thrice as many years as our friend ever lived here months, I feel fully competent to judge of its ill adaptation here at present, and quite prepared to assert that its distribution in this country at this time would be as imprudent as to throw firebrands into a powder magazine. It might not explode, but who would like to risk the experiment? I can only pray that the book may do great good and little harm wherever it has been distributed, but must, in all frankness and candour, reiterate that I do not think it adapted to the state of Mohammedans in Persia or in Turkey, at present. Our mission, as I mentioned in my former letter, stands impeached before the Persian Government at Tehrân at the present time, on account of that book, sent hither against our wishes. We, of course, feel bound to circulate the Scriptures wherever and so far as it is practicable, and rejoice to do it. But if doing this raised a mob on our friend at Kermaushâh, as he reminds us, how much more would the circulation of a book directly attacking the Mohammedan system, do so?

I will only add that the faithful Armenian, Nicolas, who was with Dr. Pfander when mobbed at Kermaushâh, more than thirty years ago, has just gone to his rest at Tabreez, at the age of about sixty years, leaving behind him a blessed memory, having passed through "perils oft" as a Bible distributor, and in other missionary connections.

JUSTIN PERKINS.

OROOMIAH, *March 10th*, 1865.

India.

The Rev. A. Rudolph, who has charge of the press at Lodiana, from which the large Presbyterian missions in Northern India are supplied, reports 2,484,000 copies printed the last year, at an expense of upwards of 2000 dollars.

"An immense field," he writes, "is widening daily, more and more before us. The Lodiana press has to supply the missionaries in Oude, the north-west provinces, and the entire Punjab, up to the north-east border at Peshawur. We give liberally to all missionaries, no matter what denomination

they belong to. More than one hundred thousand publications are sent out from Lodiana yearly, and these are only just sufficient to meet the demand."

A correspondent of the *Delhi Gazette* explains the schism which has lately taken place in the Brahma Samaj. The well known Rammohun Roy, who founded the Samaj, endowed it with a building, furniture, library, and other property, on the condition that men of all nations, creeds, and colours, might assemble there for the worship of the one God. The management of the Samaj was originally entrusted to the late Baboo Romapersaud Roy, and Baboos Roma Nauth Tagore and Debendro Nauth Tagore. The last is the present president. A Brahmin, a Mohammedan, a Christian, or any other person, can enter the Samaj at the hour of prayer, and if he be a man of learning, can ascend the pulpit, or "badee," and read out the usual prayers of Brahmaism. The earnest secretary, Baboo Keshub Chunder Sen, considers Brahmaism too advanced to tolerate such laxity, and has resigned his office with the intention of preaching Theism to his countrymen. He has already secured subscriptions from Bombay for this purpose.

A Veda-Samaj, corresponding to the Brahma-Samaj of Bengal, has been formed at Madras. Its chief object is to encourage a "pure Theism, free from superstitious absurdities." The members are to observe existing ceremonies only when they are indispensable, or when their omission would hurt the feelings of Hindus so as to be prejudicial to the interests of the Veda-Samaj; they are gradually to give up all distinctions, and amalgamate the different branches of the same caste; they are to disregard sectarianism, and tolerate the views of strangers; they are never to encourage nautches, or violate the laws of justice, veracity, temperance, and chastity; they are to encourage the re-marriage of widows, and discourage early marriages; they are to have but one wife, and they are to advance the cause of female and general education. These, with a few less important conditions, form the covenant which the members have to make. This is a very short step in the progress of reformation. When "indispensable" ceremonies are to be observed, there is little hope of earnestness, but the moral pledges are laudable.

During the last session the average daily attendance at the Free Church Institution, at Calcutta, exceeded *one thousand*—all, all under predominating Christian instruction and influence. The final public examination took place in the great hall. Upwards of four hundred of the senior pupils were assembled, with a large company of influential Europeans and natives. The Viceroy and Governor-General of India—Sir John Lawrence—presided on the occasion. This fact is memorable, inasmuch as it is the first instance in which a Viceroy presided at the examination of a missionary institution. Most of our Indian Viceroys had no heart for such an office; and even the few who were well disposed were kept back by overruling political and other motives. The

presidency of the present Viceroy, therefore, on such an occasion, may be well regarded as a notable fact and significant sign of change for the better in the tone and temper of the higher authorities that sway the destinies of our Indian Empire. After the distribution of prizes, the Viceroy addressed the students to the following effect:—

"It afforded him the greatest satisfaction to see four hundred young men before him that morning, who had acquitted themselves so well as they had. He hoped they would persevere; that they would not regard their education as ceasing with their attendance at school. He would impress upon them the necessity for exerting themselves, so as to benefit those at home, as they themselves benefited at school. If they would, they might each become as a little lump to lighten their homes, and each in his own circle might become as a shining light to his uneducated friends and relations, teaching them, and leading them to look for higher and better thoughts and aims. He thought great praise was due to the boys for their application, and to the Rev. Mr. Fyfe, and the missionaries and teachers, for the high position held by the Institution. The natives of Calcutta owed a deep debt of gratitude to that great and good man who had given them so magnificent an Educational Institution. He would, before concluding, point out that this Institution was conducted by missionaries; that the gentlemen in whose charge it lay were men who left their own country and came amongst the boys he saw before him—not for their own advantage, their own profit, or their own honour; and he was glad to see that their efforts were so well appreciated." His Excellency then left, and the meeting broke up.

The Rev. W. Handcock, one of the missionaries of the Church Missionary Society stationed at Peshawur, writes:—"The glad news of salvation by Christ has been proclaimed in different parts of Peshawur; but in no place has it been more frequently set forth than from the steps of the chapel under the great peepul tree. In front of this chapel, which was built by Colonel Martin, sometimes in one assembly you would recognise amongst the Afghans, people from Cabul, Persia, Bokhara, and Cashmere. Crowds of listeners can always be obtained, though they are not, as a rule, so orderly as one could wish: for the Afghan Mohammedans are so bigoted, that no sooner do they hear a doubt thrown out as to the truth of the Koran, than they become excited, cry down the preacher, and break up the assembly. Notwithstanding all this, however, three out of the seven who have this year been admitted to the Church of Christ by baptism were, more or less, listeners to the preaching in the bazaars before they became inquirers: indeed, the very opposition made by the Mohammedans seems to have been the turning-point in leading one of the number to inquire into the truth of Christianity. This man is a Syud, and somewhat advanced in years, and is likely to prove of great use to the Mission, seeing that he is well

read in Arabic and Persian. The circumstance, however, which seems more particularly to have arrested this man's attention was the harsh treatment which a Mussulman friend of his received. This friend went one day within the porch of our chapel, the weather being inclement, and knelt down to pray, according to the Mohammedan custom. The Mussulmans who were passing at the time, on seeing this, came up, and abused him for praying in what they considered to be a polluted place. On the Syud hearing of the treatment which his friend had received, he rightly considered it an evidence of bigotry. From that time he wished to know more about Christianity. He therefore read the New Testament and the *Mizan ul Haqq*. It pleased God to enlighten him, and he became a Christian. Thus the Psalmist's words were fulfilled, 'The wrath of man shall praise thee.'

Mr. Cooper, of the Free Church Mission at Nagpore, writes, "Again, on Sabbath last, we opened the New Year by receiving into the Church at Sitabuldi five adult females and one child. They, too, are the fruits of the simple preaching of the Word in the stated means of grace. Their cases do not require any particular remarks, so that I may just specify their names:—

"Nursamarah, who is about fifty-two years, has long mingled with native Christians, and nearly as long has resisted the truth. For some time back she has been under the conviction of sin, and afraid of appearing before God in judgment. This led her to wait on the preaching of the Word, and at length to accept of Christ as He is offered in the Gospel.

"Sabāmmah, who is about twenty-eight years, and is aunt to Mark, who was lately baptised along with Cornelius, a sepoy of the 7th Regiment, M.N.I.

"Antonimah, who is about thirty-four years, like her husband some time ago, has renounced Popish heathenism to follow Christ alone.

"Muniāmah, who is about twenty-four years, and supports herself and child by her own labour, as her husband is a pauper in the Sitabuldi poor-house.

"Panniātta, who is about twenty-four years, and an inmate of the poor-house.

"All these have been under special instruction for some months, and have given pleasing proof of their intelligence and sincerity in seeking to follow the Lord. A young man about nineteen, belonging to the city, should have been baptised on the same occasion; but his friends contrived to detain him at home till the service was over. He is very respectably connected, and, but for the watchfulness of his relatives, was to have broken caste on the previous evening, and joined himself openly to the Christian party, ready to confess Christ on the following day. We wait and watch for him still, as he is prepared, so far as we can judge, to forsake all and follow the Lord."

China.

THE Rev. J. Wolfe, of the Church Missionary Society at Fuh-Chau, communicates the following intelligence respecting the progress of his work:—"It will cheer you to learn, that since my last communication to you we have had four persons added to our Church, two adults and two children. One of the children is the son of our old faithful chapel-keeper; the other is the daughter of one of the adults admitted to baptism at the same time. The baptism of one of the adults, a very clever young man, took place towards the end of October; the other, with the two children, took place on Christmas-day. It was very pleasing and cheering to see the latter bring his little daughter to the font in his arms, and there consecrate her and himself to God by holy baptism. We were all very much interested in this man, as he was formerly one of our most bitter opponents. He used to come to our chapel for the sole purpose of abusing the catechist, and interrupting our service, and troubled us very much. On one occasion we had to remove him from the premises. After this he did not make his appearance for some months, during which time we lost sight of him altogether. One Sunday, however, he came again, and took a seat at the lower end of the building. When service was over, I went to talk with him. I did not at first recognise him. He said, "Sing Sang, don't you know me?" I said, "No, I do not." "You ought," said he "to know me." After this I had some very interesting conversation with him, and I found that the Spirit of God had been at work in his mind (for I cannot ascribe the change which took place in him to anything else). He had given up idolatry, and had very correct views of God. He said he wished to become a Christian and to worship Jesus; that he clearly saw we had the truth. I told him we should rejoice to receive him into our little company, but he should wait, and place himself under instruction, and show signs that his desires were sincere. After this, he attended all our meetings for prayer and instruction, and rapidly grew in knowledge and in faith. He gained more knowledge of the Scriptures for the few months he was under instruction than some of our members have gained during the whole time they have been with us. The result was his baptism on Christmas-day. At first he was unwilling that his baptism should take place on that day, "for," said he, "I am not worthy to be baptised on the day that my Saviour came down into this world." I explained that it was most appropriate that the day on which Jesus was born into this world to save sinners and establish a Church, should witness a soul admitted into His Church. With this explanation he was satisfied. He is now very zealous, and already has brought some of his friends to inquire about the Saviour. Before he became a Christian he carried on a very lucrative business in connection with the idolatrous temples,

&c., but he could not continue his business. He not only had to give up this business, but had to suffer a great deal of persecution from his former acquaintances. He has frequently been seen in the streets, surrounded by a crowd of people abusing him, and blaspheming that holy name by which he is now called. He was not ashamed of Jesus, but bore a simple and clear testimony before his abusers. Under these circumstances, I felt perfectly justified to help him to get a new business, in which I believe he will do well as a Christian man."

The Rev. A. E. Moule, of the Church Missionary Society at Ningpo, communicates several points of interest, the most important of which is the occupation by his brother, the Rev. G. E. Moule, of Hangchow, which city has been recently freed from the Taepings. "One sign of life, though it be but infant life at present, is the renting and furnishing a house for divine service on the shores of the eastern lakes, *at the expense of the Ningpo and Tsong-gyiao churches.* A native is secretary and treasurer, and a native committee consult together, referring matters of difficulty to my brother for advice. Our dear old brother Bao, alas! has not yet fully rejoined us. We cannot but hope, however, that God will have mercy upon him and upon us. He attended morning service regularly.

"My brother's breaking ground in Hangchow will, I am sure, call forth the prayers of the Home Committee. He feels very deeply the feebleness of the effort, so far as human power is concerned, for he himself is not strong, and the only native catechist who can be spared to accompany him has but indifferent health; but we felt that, in a certain sense, the effort must be made now or not at all: now, before the people of Hangchow, just escaped from a fierce fire of trouble, grow cold and proud as before. God grant that we may at least hold the ground till reinforcements from home enable us to occupy that vast city in force.

"Hangchow is some hundred miles distant from Ningpo, and we have sometimes felt reluctant to move forward and inward so far, when districts lying within sight from our house-top are so seldom, so imperfectly evangelised. I have been making an attempt to follow, at a very great distance, the plan adopted in the Tinnevely itinerancy. The districts around Tsong-gyiao are very thickly populated, and I am hoping to visit each place once every two months, if possible. I am, however, at present imperfectly acquainted with the number of places, and I am but feeling my way, having no good map. The district I am hoping to work extends some ten miles on each side of Tsong-gyiao, except on the south-east, where flows the river, within one mile of our chapel, and in the north-west direction, where the plain is bounded by the San-poh hills, distant some four miles from Tsong-gyiao. Z-kyi, a city, is the western limit. This city, before the Taeping invasion, was a beautiful, rich, and proud city, with some 30,000 inhabitants.

It is now slowly rising from dust and ruin, and may contain half that number.

"There are besides, in this district, five towns of from 8000 to 10,000 each, four of from 2000 to 4000 each, seven of from 1000 to 1800 each, besides a large number of places varying in population from 600 to 60 each. I visited in all, during the months of March, May, October, November, and December, seventy-one places, large and small. One of these I visited five times, four of them four times, six of them three times, twenty-one on two occasions, and the remainder but once. I trust, with God's help, to go through them all in order this year.

"One precious fruit has, I trust, resulted from this work—the old woman baptised on December 18. She heard the Gospel in a neighbouring village last May."

Abyssinia.

The following touching letter addressed by the Rev. Mr. Stern to his wife, and dated from the hill fortress, or Amba of Magdala, is published.

"Amba Magdala, Southern Abyssinia,

"17th Jan, 1865.

"My dear Charlotte,—Nearly sixteen months of almost unparalleled sufferings have now rolled over me. That I am not mad, sick, or dead, must be entirely attributed to the promises of our heavenly Father in which I confided, and to the visible interposition of a gracious Providence, which, under the most trying circumstances, I experienced. August 19th, 1864, a letter arrived from the British Government; and as it was couched in the most friendly terms, we thought that it would satisfy the King and effect our liberation. Our hopes were, however, doomed to disappointment. More than two months ago Captain Cameron, his four European servants, a Frenchman of the name of Bardel, Mr. Rosenthal, his wife, and myself, together with about 150 native prisoners, were conducted in chains to this Amba. Mrs. Rosenthal, though regarded as a prisoner, has no fetters, but every one else has from fifteen to twenty pounds of chain attached to his legs.

"How long this misery will yet last it is almost impossible to conjecture! I do not despair of deliverance; and if you and other kind friends continue their intercessions at the Throne of Grace, I cherish the hope that this wrathful severity towards harmless missionaries and a well-disposed consul will yet subserve the interests of civilisation and the advancement of Christ's kingdom. We are all well; my mind and nerves are only a little unhinged.

"God bless you and the dear children.

"Your imprisoned and suffering husband,

"HENRY A. STERN."

Greenland and Labrador.

The Magazine of the United Brethren gives the usual budget of annual letters from these isolated parts of the world in its last number. An inte-

resting journal is published, written by a Mr. Isaac Sharp, of Middlesbrough, Yorkshire, a member of the Society of Friends, who believed it to be required of him by the Great Head of the Universal Church, to pay a visit of Gospel-love to the missionaries labouring for their Great Master in that distant and inclement region. He was accompanied by Harrison Penney as his companion, and by Paul Hansen, a Moravian brother of Christiansfeld, as interpreter. They left England for Copenhagen on the 12th of April, where they were most kindly and hospitably entertained at the Moravian Mission-house by Hans Wolter. A few days were spent in the purchase of additional stores for the voyage; and on the 20th they embarked on board the *Constance*, a brig of about 200 tons, belonging to the Royal Greenland Company. Carl Julius Spindler, a young Moravian, going out as a missionary, was a fellow-passenger. The voyage was not marked by any particular occurrence, the weather being mostly fine, and the state of the ice on entering Davis' Straits, not such as materially to impede or lengthen the voyage. The journal, from which we make extracts, has the interest and raciness of first impressions.

"*Fifth month, 31st. Third day.*—Land in sight, distant twenty miles. About ten o'clock we were all excited by the cry that 'two kayaks were coming off to us;' they were at first mere specks on the water, then like two men up to their waists in the sea, the kayak being too small to be seen when at right angles with the vessel. As they neared us, it was a novel and interesting sight. They came alongside, and being dexterously pulled bodily, men and all, up the side of the ship by ropes passed under the stem and stern of the kayaks, the men wriggled out of their frail barks. One of these worthies was the pilot, the other his subaltern. Abraham, the pilot, is five feet high, wears a European cap, and has an abundant crop of straight black hair coming all over his forehead and down his shoulders, bright black eyes, high cheek-bones, and small nose; an intelligent-looking person, fully able to point out the channel into the harbour. The other man, Samuel, as poor a specimen, intellectually, of the *genus homo* as I ever had an idea of. No cap, an immensity of black hair, as thick as possible, and but just short enough to see out, his head bent forward, and his mouth open.

"*Sixth month, 1st. Fourth day.*—I was awoke by the noise of strange voices in the cabin. Upon reaching the deck there was a strange sight indeed; sailors, Greenlanders, and two Greenland girls helping to tighten the hawsers, which had been made fast to rings in the rocks by which the vessel was moored. We were in a most peculiar harbour; it looked like a lake surrounded with precipitous rocks, almost as high as the masts. Two 'single brethren' had arrived, and carried off Paul Hansen and C. Spindler. I walked on the deck till six, wondering at the strange scenes before me; the snow-covered mountains surrounding us, and the

strange-looking people who crowded the deck to inconvenience; the arrival of the ship being the event of the year, our good-natured captain let them have their run.

"About eight o'clock, P. H. returned to us, in a boat rowed by six young women, as strange and irresistibly ludicrous a sight as can be imagined; they kept good time, and appeared to understand their occupation. He brought us a very kind invitation to come to the Mission-house at New Herrnhut, where there would be plenty of room, and a warm welcome. On our arrival we were kindly received by Br. and Sr. Herbrich, and Brn. Drexler and Bindschaedler, and were shown into a neat little upstairs parlour, cheerful and pleasant, enlivened with plants in the windows. The house might be best described as a model-farm building, built of wood, turned into a dwelling-house; plenty of rooms in it. As it appeared to be a suitable opportunity, Isaac Sharp wished P. H. to communicate to our friends the remarks which he might make as to the object of our visit to them, that of Christian love and interest, and a feeling of Christian fellowship and sympathy with them in their labours for their Great Master. We could not speak the same language, but we had a common language of the heart, and our friends all rose, shook hands, and gave us a heartfelt welcome to their adopted country, and through P. H. expressed their gratitude that God had put it into our hearts to visit them.

"*Sixth month, 2nd. Fifth day.*—We went to see the interior of a Greenland house, built by Brn. Drexler and Bindschaedler as an adjunct to the Mission-house, in which the natives from the neighbourhood, coming for a short time, might stay. It is built of stones and sods, having very heavy and thick walls, and a roof of timber imported from Europe, and well covered with tar. The house consists of one large square apartment, which is the common living and lodging-room of the inmates. There is a room in the roof, the access to which is by a ladder from the outside.

"We next visited a Greenlander's hut, native-built. Oh, this indescribable hovel! We did not go into it as we should have been obliged to do so on our hands and knees. The master of the place uncovered the window—a sort of oil paper—and we looked into the most wretched habitation in which I could have imagined human beings to live; no poor man in England would have so bad a place for his pigs; and yet, in this house lived a man and his wife and several children; also a poor little orphan, whose mother had died of consumption, and who looked a mere skeleton, and very ill. Of course the clothing of this poor family corresponded with their habitation, and the house was surrounded with bones and filth of every kind. Notwithstanding all this, these people come regularly to chapel, the children to the school, and the father is the chapel door-keeper.

"Amongst the lessons I have learnt since coming

to Greenland is this, that we must not judge others by their looks. 'Man looketh on the outward appearance, but the Lord looketh on the heart.' The dirtiest-looking, and the most untidy and meanly dressed Greenland woman that I have seen, is a helper-sister 'in unity and good esteem' amongst them; and the most ungainly-looking man is a member of their church, and a singer in their choir.

"This evening was a memorable one. The funeral of a Greenlander, a highly-esteemed 'helper-brother,' who had been ill but a few days, and who had preached a very excellent sermon about a week before his decease. Seven o'clock was the hour appointed, and about that time the body was brought upon a bier to the court-yard, an open space in front of the Mission-house. Wood being very scarce, no coffins are used, but the body is sewn up in seals' skins; a white pall being spread over it. The people assembled in the chapel—such an assembly as I could not have imagined. The women on one side, and the men on the other, seated on ordinary school forms; all looked thoughtful and solemn. They sang a hymn very melodiously, and Br. Herbrich addressed them, after which Isaac Sharp did the same through Paul Hansen and Br. Herbrich, a simple, suitable, and pathetic funeral sermon, exhorting them to follow the Saviour in the time of health, and reminding them that parents were often suddenly called to leave their children, and husbands their wives; but, if happily prepared for the great change, there would be a happy reunion. After this we all went out to the front of the house. I will try to describe the scene, but shall fail. Fancy a beautiful summer evening, calm and quiet, a little bay of beautiful blue sea, and ice floating upon it, and the surrounding hills, the corpse on the bier before us. We, Drexler, Bindschaedler, Spindler, Isaac Sharp, Paul Hansen, and myself, stood in front, and behind us the Greenlanders; in this position they sang a hymn. The whole scene was overpoweringly solemn and strange. The hymn being concluded, six Greenlanders (a son and nephew of the deceased being of the number), carried their late 'brother' up the hill side to the burial ground; all followed. The ground being all rock, it is not possible to dig a grave, so that a tomb must be built of stones; this was done very neatly, and lined with the most beautiful green moss. They placed the remains gently in the tomb, sang another hymn, and 'responded' to the reading; and thus was the Greenlander's funeral, a touching scene, never to be forgotten by at least two spectators.

"Those who read this may be interested in knowing the appearance of the good people who compose the mission staff here. Br. Herbrich is a fine old man, say sixty-five, six feet high, with bald head, and venerable pleasant countenance, sealskin trousers, coat buttoned up. Sister H. is a tall, thin person, of pleasant and amiable countenance; though apparently enjoying good health, she is not robust;

she has not forgotten the little English she learnt when a school-girl. Br. Drexler looks like an English worthy; he is also the deacon of the chapel to which he belongs. Bindschaedler is twenty-eight years of age; has been but one year in Greenland. He is a fine, tall, good-looking, intellectual young man; speaks French, in addition to German. I often look at him, and wonder at the great sacrifice made by such a young man, spending the best of his days as a missionary in Greenland, who might not be out of place, so far as appearance, education, and manners would fit him, for any society in England.

"*Sixth month, 3rd. Sixth day.*—At Isaac Sharp's request, about twenty school-children were collected; it is difficult to guess the ages of Greenland children, or the people generally, they are very short and young-looking. We inquired their ages, and found them to be from four to sixteen; they read very easily their most unpronounceable-looking and long words, or rather one word in Greenlandic meaning many in English, the longest word we have found being thirty-two letters—Kasuerfigssakangitdluinaruysok, the literal meaning of which is 'We never at all find any resting-place.' Fancy a row of the raggedest-looking children, but many of them with intelligent faces and sharp bright black eyes, reading a page or more of such words as the above, and scarcely needing a correction, repeating altogether the Lord's Prayer and the Ten Commandments, also singing very beautifully, and you may have some idea of the labour and success of the worthy people, who count it their privilege and duty to spend their lives amongst the poor Greenlanders.

"*Sixth month, 4th.*—This afternoon Isaac Sharp and I walked to Godhaab, to pay another visit to Dr. Rink, the Governor of South Greenland, who resides here with his wife and little daughter. Dr. Rink showed us his printing-office, and specimens of their productions. The Danish pastor is not at home just now, but his wife and sister joined us at tea; at the conclusion of which Isaac Sharp asked Dr. Rink to explain to the two ladies (who could not speak English) that he would be glad of a suitable pause for religious thoughtfulness; this Dr. Rink did in a feeling manner. Then Isaac Sharp knelt down and offered up a very solemn supplication for Divine guidance and blessing upon husband, wife, and little child. It was a solemn time; as dear Isaac Sharp remained upon his knees in silence, all our hearts seemed to be subdued as by the Spirit of God. We left almost directly afterwards, which was much better than entering again into general conversation. On shaking hands with Isaac Sharp, Dr. Rink said, 'I know you like simplicity, and so I only say, *I thank you.*' We walked quietly home, feeling that our visit had been of the right kind, reverently trusting that that which came from the heart, had made its impression upon the hearts of our friends.

"*Sixth month, 5th. First day.*—Isaac Sharp,

Paul Hansen, and myself, walked to the Constance by nine o'clock. The sailors very willingly gathered round the capstan. It was explained to them through Paul Hansen, in Danish, that our usual method in meetings for worship was to remain a time in silence before any words were said. Isaac Sharp addressed them, mentioning the great interest he had felt for them during the voyage, and his desire for their present and eternal welfare, with much very suitable and excellent counsel. I trust I did not do wrong in expressing that which was in my heart for them. The meeting was concluded by prayer from Paul Hansen. The men looked thoughtful, and shook hands with us in parting, those who could speak a little English, thanking us for the visit.

"It was considered most suitable to have a religious interview with our friends after coffee this afternoon, when all the brethren and sisters would be present. It proved to be a heart-tendering occasion, in which our hearts were knit together in much Christian affection. Isaac Sharp addressed each separately, and then unitedly; truly we were baptised together; our tears and our prayers were not a few. I could not do other than attempt to express what I felt, and Paul Hansen supplicated, and thus ended this first and memorable meeting with the missionaries in Greenland. There were seven present, besides ourselves, and a visitor, who, I trust, was not in the way, as Isaac Sharp had a few words for him.

"*Sixth month, 6th. Second day.*—The day agreed upon for our boat-voyage to Lichtenfels (to the southward). The 'women's boat' used on this occasion was forty-six feet long, and five-and-a-half feet broad at the widest part; it is made of a light framework of wood, fastened together with thongs of seal-hide, and covered with seal-skins sewn together, the joints being closed with cement; it looked a frail bark; we could see the colour of the water through it. Our crew consisted of seven women, and an elderly man as helmsman. A man in a kayak went with us as outsider, who often proved very useful. The west coast of Greenland is studded with islands; our course lay between these and the mainland. The presence of great masses of ice rendered the navigation difficult, requiring great care that the sharp edges of the ice did not cut the skins of the boats. We had a good many dangerous scrapes and bumps. At 7:30 p.m. we landed on an uninhabited island; it was extremely cold, but we soon warmed ourselves by the exercise of getting all our luggage ashore, putting up the tents, and hauling up the boat.

"*Sixth month, 7th. Third day.*—This evening we reached an out-station belonging to Lichtenfels. The population at the place consists of a native merchant, or government-storekeeper, and his family, very respectable people, perhaps the most so of any natives we have seen; also a helper-brother and schoolmaster, two helper-sisters, and perhaps thirty general inhabitants. Here we were surprised to meet Br. Uellner, the principal Mora-

vian missionary residing at Lichtenfels, who had come to visit his flock. He greeted us very kindly.

"The largest tent was soon prepared as a place for Divine worship; it was well filled with Greenlanders sitting on the ground. We took our seats on boxes near Br. Uellner. Isaac Sharp addressed the assembled company on the main truths of Christianity—Christ Jesus our only hope of eternal life; all appeared to listen most attentively. Doubtless it was new to them as it was to most of us, to hear a sermon delivered in three languages—Isaac Sharp speaking in English, Paul Hansen in German, and Br. Uellner in Greendlandic.

"*Sixth month, 8th. Fourth day.*—Up at five. Br. Uellner breakfasted with us. We called upon the merchant; the approach to his house of two rooms is by a tunnel about four feet high. Isaac Sharp addressed this family in a few solemn words, well suited to their solitary life, and we made them some little presents. Isaac Sharp's talents as a doctor were called into useful practice; he took off his coat and hat, and managed with his two interpreters, to get into a Greenland hut to see an invalid; and I trust did her good by his advice. The distance from New Herrnhut to Lichtenfels is about eighty English miles, and nearly the whole distance amongst islands. A portion of our row to-day was among a quantity of ice-bergs; the appearance of these was grand in the extreme; in many places they were so thick that it was difficult to pass between them, and our kayak-man would go ashore to the top of a rocky island to ascertain the best course to take. These icebergs were of every form and shape—tables, caverns, pyramids, obelisks, grottoes, &c., and the sun shining through them, gave the ice an exquisitely blue colour. It is quite impossible to make those who have not seen it, appreciate the grandeur of a boat-voyage amongst icebergs. At noon we landed on an island, on which lived a single family, or rather a single household, composed of a man, his wife, and a family, and a widow and her children, total twelve persons. Their single room is approached by the usual tunnel, and into it we went—Isaac Sharp, Br. Uellner, Paul Hansen, and myself. Isaac Sharp addressed them very sweetly, that although they lived far from other people, they were no further from God, and that if they would draw near to Him, he would be near to them, and be their Guide and Saviour. The missionary gave them bread and rice, and we gave them some biscuits. After this interesting, and, I trust, profitable delay, we set off on the last stage of our voyage. Occasionally the crews of both boats (Br. Uellner's and our own) would join in singing a hymn, but the splash of the oars spoiled the melody, and the singers were timid.

"On nearing Lichtenfels we saw a crowd of natives on a distant hill, and on our being near enough they descended to another hill, and we could hear the sound of voices and instrumental music, and see the people with their hymn-books, ready to welcome their pastor's return.

"Sr. Uellner and her little boy, and Br. Schmiedcke, came down to the beach, and kindly welcomed us to their northern home. A beautifully clean, neat, and comfortable room was placed at our disposal.

"*Sixth month, 9th.*—After breakfast this morning we had a solemn religious opportunity with the Mission family. Neither of them speaking English, all our communications were made through Paul Hansen; notwithstanding which it was a time which none of us will ever forget, our spirits were indeed united, and our hopes and prayers mingled. Isaac Sharp addressed them very affectionately; sympathising with them in the costly sacrifice which they make in the service of their Redeemer, and very sweetly encouraging them in their labour for Him—desiring that His blessing might richly descend upon them and the poor people amongst whom they dwell. Br. Uellner replied very suitably, thanking us for coming to see them, and saying that he knew that there was much connected with the poor Greenlanders which they could wish otherwise; nevertheless he believed that their efforts had been greatly blessed, and that in the last day many of them would be found at the right hand of God. I ventured to express the love I felt for them, and hope that I did not lessen the good feeling which was so evidently spread over us. At a subsequent time, Sr. Uellner uncomplainingly expressed the sense of loneliness which she often experienced in being the only European woman living at the settlement; and having been but one year there, she could not speak the Greenlandic language.

"The Danish station, Fiskernaes, is situated about an hour's row up the fiord, and thither we went in a woman's boat after an early dinner. It is an out-station, under the care of the Godhaab pastor, a native catechist being the resident minister. At Isaac Sharp's request the people were gathered together in the chapel. As they all live near, the ringing of the chapel-bell is sufficient notice. About seventy or eighty attended. The catechist opened the meeting by an earnest address; then Isaac Sharp addressed the people through Br. Uellner and Paul Hansen. This time it was pleading with and warning sinners instead of comforting saints. I trust that the warning given will not be unheeded, and that the seed sown may have fallen on good ground. On returning to the merchant's house, a few kind words were addressed to himself and his wife by Isaac Sharp, especially to the latter, hoping that the dispensation of illness may have the designed blessing, and that in her weakness she would look to her Lord for strength.

"We returned to Lichtenfels by six o'clock to tea, after which, at Isaac Sharp's request, the people were collected. They were very attentive. The novelty of the visit of strangers may have a good deal to do with it; but I believe that there are many sincere hearers and doers of the Word amongst these poor people. After the meeting the school-children were collected, and performed very credit-

ably. They gave us some of their copy-books, and we gave them 'goodies,' to mutual satisfaction.

"*Sixth month, 10th. Sixth day.*—We should gladly have spent a longer time with these good people, but were anxious to return; that we might run no risk of losing the Constance, we concluded to leave this morning. We bade our friends an affecting and affectionate farewell. The musicians and singers were again on the lower hill, and sang a hymn, beginning: 'The Lord be with you, and bless you.' Thus we left Lichtenfels. Our voyage home was not attended by any particular incident. I have no doubt but that many kind friends in England will fancy us as suffering from cold; it is the very reverse; for during this voyage we have been scorched with heat: our faces have been quite blistered. The thermometer in the sun has registered as high as 105 degrees, and often 70 degrees, and yet the snow was deep in many places, and the sea filled with floating and grounded ice.

"*13th. Second day.*—We were favoured to reach New Herrnhut about 7.30 p.m. We have very much to be thankful for in many ways. 'Hitherto the Lord hath helped us.' May He bless the seed sown, water it, and cause it to bring forth fruit to His own glory, and to the everlasting happiness of those who follow Him.

"*21st.*—The longest day—Midsummer-day. It has been snowing all day; the hills and house-tops have a fresh cover, and the thermometer stands at 32°. Greenland summer-weather.

"*23rd.*—This afternoon we were honoured by a visit from six or seven young women, Greenlanders: as the weather was so uncomfortable the young people had nothing to do, and so hit upon the expedient of amusing themselves by calling upon us. They conducted themselves with great propriety, though making themselves quite at home, sitting two on our one chair, and the rest on our boxes. Our delay (caused by the unfavourable wind and accumulation of ice on the coast, which made it impossible for the Constance to sail) gives us abundant opportunity of seeing Greenland life, both as to missionaries and natives. There are worthy people of both kinds; but among the latter there is wide room for improvement in matters of domestic arrangement. We are satisfied that there is much good material to build upon. The missionaries have been greatly blessed, and if we knew what the people *were*, we should be more surprised to see what they are; quarrelling or theft is very rarely known among them; they live as a happy family, and have pretty much 'all things in common,' although, as in our own beloved country, there are the provident and the improvident, the tidy and the untidy."

[After having been detained at New Herrnhut for between five and six weeks, waiting for a fair wind and the dispersion of the ice, the notes proceed.]

"*7th month, 23rd.*—We have orders to go on board this evening. As the hour appointed for

our leaving approached, we spent some time in taking leave of some of our poor friends the Greenlanders, with whom we had become quite familiar friends. We shook hands with several, and they said their farewells very suitably and pleasantly, the boys joining in their good wishes. We had a parting religious interview with our dear friends, Br. and Sr. Herbrich. Isaac Sharp spoke to them individually and feelingly; alluded to their long service in this land, desiring that the evening of their lives might be passed in the continued favouring presence of the God whom they so faithfully serve. Br. Herbrich replied very pleasantly, saying that the visit had been to them one of cheering encouragement, and would long be affectionately remembered; he also said that he believed many of the Greenlanders felt that they had had a visit paid them by those who desired their real welfare, and were thankful for it. On shaking hands with Sr. Herbrich, she said in English to Isaac Sharp: 'The Lord Jesus Christ be with you.'

"During this interview, our luggage had been taken to the boat; all the able-bodied population seemed to be gathered on the beach to bid us farewell. As we rowed out of the bay, we heard them sing a hymn as their parting blessing, which was somewhat sadly solemn. The hymn has been thus rendered into English :—

" 'Lord Jesus! guide them ever
Through all their future life;
We pray Thee leave them never
Through coming peace or strife.

Without thy holy guiding
The way they could not see,—
In steps of Thy providing
They humbly follow Thee."

The following are extracts from the letters of the Greenland missionaries :—

"**LICHTENFELS.**—The last winter began early, and caused some apprehension, as the cold continued uninterruptedly from the first fall of snow in September to December. But the Greenlanders met with very fair success on the seal-hunt in these months, so that there was no lack of blubber in the various households. In March some warm weather occurred, and our people were able to get out to sea in their kayaks, and obtained a sufficiency of food for their families.

"Our missionary work has gone on as usual. Church and school have been well attended, the latter increasingly so. In addition to the day-school for children, there is a night-school for youths, whom we hope to see useful as native helpers at some future day, and a sewing-school, under the care of my dear wife. In the latter, the untoward circumstance of the non-arrival of European supplies was sadly felt, as all sorts of means had to be resorted to in order to procure materials for sewing and knitting.

"I feel as though we had hardly lost sight of

winter yet, for, after an unusually charming spring season, we had such cold weather throughout the month of June as I have never known in my residence of twenty-six years in this country. Snow fell in such quantities that we were frequently obliged to remove it with shovels from our doors. At the two southern stations, which were my home for twenty years, and which are about 300 miles distant from this place, snow rarely fell in June; here, at Lichtenfels, it is by no means a rare occurrence."

"**UMANAK.**—The past winter was long and extremely severe. Here, at Umanak, the extremes of cold and heat, in winter and summer, are considerably higher than at New Herrnhut; while we had 42° below zero of Fahrenheit here, last winter, the thermometer at New Herrnhut only showed 20° as the greatest cold.

"The sea was, of course, covered with a thick, strong coating of ice from the beginning of December to the end of March; this was, in part, owing to the absence of violent winds, which often made a smaller degree of cold more trying to natives and Europeans than we found the unusually intense cold of last winter. I am thankful to be able to state that, notwithstanding the hard and prolonged frost, the Greenlanders suffered no want of food. Our neighbourhood affords a plentiful supply of fish, which are taken with rod and line through holes broken in the ice, an occupation so dreadfully cold that few men, except Greenlanders, would be able to bear it. Hares and wild fowl are caught, and occasionally reindeer. Of the former animals more were offered to us in exchange for European articles than we could possibly take, as our store had run very low, owing to the fact that the ship had failed to reach Godhaab last autumn. By dint of great economy we were able to get through without absolute want in the item of fuel.

"The severe cold, and the small supply of coals and wood, obliged us to keep school in the dwelling of the native helper Barzillai, as we could not afford to heat a larger room. The attendance was very good, except during the days when the cold reached its greatest intensity. Two hours a day was the whole time we were able to devote to school work, as the school-room could not be kept heated for a longer period. Instruction in writing could not be given at all, partly for want of accommodation, and all our attention was directed to exercises in reading and spelling, and learning the figures and their names: the last-mentioned study has proved of great use, in enabling the children to find the hymns by their numbers, which are given out at the public services. We hope to have the school-room completed by next winter; the work of our schoolmaster, John, will then be carried on with greater regularity, and, we trust, with proportionate success. John is a cripple, and unable to earn a livelihood in the same way as his fellow-countrymen; the remuneration which he receives

for his duties is therefore most welcome to him, though a very small sum indeed in the way of money, only one Danish thaler (about two shillings and threepence). He receives, however, additional assistance, to a considerable extent, in the shape of articles of food and clothing.

The following are extracts of the reports from Labrador:—

NAIN.—The mortality which has prevailed in our little flock is greater than I have ever known it during my long residence in this country. It filled many hearts with grief, as was natural, but the bright side was not wanting to the heavy trial, with which the Lord was pleased to afflict us. We cannot say of *all* that they died in the faith, but we can say so of by far the greater number of the deceased; and we would ascribe this fact alone to the wonderful power of the grace of God working through feeble human instrumentality. These happy departures are a most cheering proof to us that the great aim of this, as of all our missions, is being attained, however we may at times be inclined to think that we are spending our strength for nought.

The aspect of the country does not present any charm to the eye, which might have a cheering or softening influence on the mind. When snow and ice disappear, we see nothing but grey-brown rocks,—a true picture of death. There is nothing at all elevating in the face of nature here, except it be, that it often awakens in the mind the contrasting thought, that death is already swallowed up in victory, and cannot hurt us in any of its varied forms, and that our lives will bear the stamp of full perfection hereafter, however imperfect they may now appear. These thoughts were very powerfully called forth by the sad event of the burial of fifteen Esquimaux at once, who had fallen victims to the prevailing epidemic. There we met with death in its well-known form, in all its bitterness; the bleak spot, and the deplorable aspect of the poor Esquimaux, made the picture more sad and touching. But the eye of faith looked at the glorious contrast, at heaven beyond the grave, and the ear of faith could discern the cheering words of the Prince of life, speaking peace to the soul, and filling the heart with the triumphant joy of those who “are more than conquerors through Him that loved us.”

An aged member, at the General Speaking in November, gave us a touching account of the loss of two of his sons, which had made a deep and abiding impression on him, to the benefit of his own soul. The elder of the two was a man of dissolute habits, and, after repeated warnings, had been ordered to quit the place. His father took him away in his boat, and exhorted him, with much earnestness, to turn from his wicked ways: he concluded with these words: “If you will not be obedient to the Lord Jesus, and follow Him in love, He will visit you with sickness, or you will perish at sea, or in the jaws of a wild beast.” The

poor father did not intend his words to be prophetic, but they proved so, for soon afterwards the mangled remains of his son were found, and it was ascertained that he had been killed by a polar bear.

A similar painful occurrence took place with the second son. This young man *would* go off to hunt at sea just at the time when the congregation assembled for the Passion Week services. His father uttered a similar word of warning, and the man broke through the thin coating of ice, and was drowned. It may easily be imagined that such experiences as these would not fail to make an indelible impression on the father's heart.

In the month of December a remarkable instance of a providential escape from death occurred, which caused us to unite in thanking the Lord for His goodness. Two sledge-companies were returning hither when a violent snow-storm came on, accompanied by severe cold. The one company continued their journey, but the other halted at a house, which they had reached before the storm commenced. Wilhelmina, a girl of fourteen years, properly belonging to the former of the two companies, remained behind with the latter; but, soon after the departure of her friends, she determined to follow them, and, in spite of remonstrance, she set off, following the traces in the fresh snow. The storm continued, the snow soon effaced all traces of the sledge and footsteps, and she wandered about all day, suffering dreadfully from the cold. At nightfall she found shelter in a house, in which were some provisions. Here she remained, and, though terribly hungry, with touching conscientiousness, refrained from eating of the food she found, thankful to find her poor frost-bitten feet becoming gradually somewhat warmer. Then followed a second day's hopeless wandering through the snowy desert, succeeded by a night spent in the shelter of a tree of dwarf-like dimensions, fortunately without giving way to drowsiness, which often proves so fatal to the wanderer. On the third day her mother and other relatives set out in search of the girl, and found her in a half-frozen condition, but still alive. The means used for her recovery were, through the blessing of God, effectual in restoring her to her usual health and strength, but not without the loss of several of her toes from the frost and consequent mortification of the extremities affected.

The visits at the death-beds of our afflicted Esquimaux gave us much cause to rejoice before the Lord, for there was abundant manifestation granted us that our labours are not in vain in the Lord. It was a privilege indeed to see many taking a cheerful leave of this life, rejoicing in the certain prospect of entering heaven through the merits of Jesus' blood alone, and tracing the wonderful but truly gracious leading of Christ, the good Shepherd, with grateful thanksgiving unto Him.

On the Sunday after Easter we held a general thanksgiving-festival, offering heartfelt praises to

our God, who in the midst of judgment had remembered mercy, and graciously helped us through a season of almost unparalleled distress. The past experiences appeared to have made a deep impression on the hearts of all. Our prayer is, that it may not be fleeting as the summer cloud, but prove permanent, and result in the saving of souls for the Redeemer.

OKAK. — At the love-feast on March 27, the whole of the congregation was assembled for the last time, previous to the dispersion of the people to fish and hunt. It was an interesting occasion, at which all were present who could leave their sick beds. The experience of the past weeks gave a subject for profitable discourse, and earnest exhortation. In view of the temptations to which they are exposed when they are living away from the station, we besought the young people especially so be watchful, and not "yield their members as instruments of unrighteousness," but to serve the Lord with body, soul, and spirit. A native helper then rose and addressed the meeting, and after him one of the choir-singers. Both expressed their thanks for our exhortations, and their conviction of the necessity of beginning a new course of life.

In conclusion, they desired to send a loving salutation to the directing Board of the Missions, and all our brethren and Christian friends at home. One of the company then put the question to the meeting, whether this were not the wish of all present, and elicited a loud Yes! as reply.

In the night of April 13th, a bold though only partially successful theft was committed on our stores; three windows were broken in, but very little booty was obtainable through the aperture. The event caused great indignation among our people, and a man towards whom suspicion appeared to point, was cited before a meeting of the adult men at the house of Boaz, the native helper. All attempts to prove the guilt of the suspected individual were vain. We were glad to see the proper public spirit called forth by the event.

On June 10th, the frozen earth was sufficiently thawed to admit of graves being dug, and we proceeded at once to the melancholy task of consigning the remains of no less than twenty-six persons to their last resting-place; almost all had died of the prevailing pulmonary disease.

HEBRON. — The first week of the year 1864 was signalled by the daily prayer-meetings, at which we had a good attendance. The festival of Epiphany, too, was a season of great rejoicing: four adult persons and three infants were baptised, four excluded members re-admitted.

A good deal of sickness prevailed about the beginning of the year, chiefly among those who were still feeling the effects of the epidemic, which proved so fatal last spring.

Among the sick, one communicant sister appeared to be affected with something like somnambulism. She declared that her soul was frequently separated from her body, and traversing heavenly regions;

that she could read the thoughts of men's hearts, and that she was commissioned to preach repentance, &c. Many were attracted to the presence of this person to hear her prophetic statements, and we soon found it necessary to warn the people, and direct them to the study of God's Word, instead of listening to the utterances of any mortal. Our exhortations had the desired effect, and a little medicine soon put a stop to the poor woman's fancies. When the brain became clearer, however, she lost the use of her eyes and ears; and, when these senses were restored to her under the blessing of God on the medicine used, the brain again became affected as before.

The epidemic disorder, so prevalent last winter, broke out in February with fatal effects, and it would appear to have been brought here by Esquimaux visitors from Okak. Several young people died in the course of the month, and an adult member, whose loss will long be felt, not only by his family, to which he was much attached, but also by ourselves and the people generally. He was a skilful hunter, and provided well for his family, exercising prudence and economy in the management of his household to a degree all but unknown among his countrymen. He was a true Christian, had made considerable progress in heavenly things, and esteemed it a privilege to serve the Lord, as far as he was able. This he did by assisting as musician in our church-choir, playing very fairly on several instruments, among them the organ. His earnest and consistent Christian walk and conversation exercised a powerful and most beneficial influence on his countrymen. He died very happily, after a prolonged illness, during which the Saviour's presence was a source of rich comfort to his soul. He was only thirty-five years of age, and leaves a widow and four little children, who will now sink into want, after having thus far lived in comparative affluence.

The month of June was marked by trying experiences for us with our garden: a supply of fresh vegetables being most essential for the preservation of health and vigour, we look on any failure in obtaining this supply as a serious trial to ourselves as well as an injury to the work in which we are engaged. The potato crop was extremely poor, many plants dying in the cold ground soon after they had been consigned to the soil. Other vegetables had just been planted out from the hot-beds, when a cold fog came on and destroyed the greater part. And the remnant had but just begun to put forth their leaves, when a violent storm swept over the ground, and left nothing but stalks; some plants, indeed, were carried away entirely. We have sowed more seed, but with very little hope of much produce, as the season is too far advanced already.

On the 6th of August a boat's company of heathen Esquimaux visited us for trading purposes. The next day was Sunday, and all attended the public service, and the funeral of a deceased communicant

sister, paying due attention, though evidently but little impressed with what they heard. We exhorted them frequently to give up their heathen manner of living, and come to reside with us, that they might be within the sound of the precious Gospel. They quite acknowledged the force of our arguments, but excused themselves by saying that they could not promise anything of the sort without the permission of their chiefs. The men de-

clared that they were "believers," and one of them said, that when his gun missed fire on the hunt he always asked help from above, and had experienced it too; but they could not leave their country to come here. What Bishop Spangenberg said of the Indians of North America holds true of these heathen Esquimaux: "It is harder for a native to leave his country than for a king to depart from his kingdom."

SUGGESTIONS AND REPLIES.

FOREIGN EVANGELIST SOCIETY.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—Some of your readers may be interested to know that since I last reported to you of the commencement of this Society, we have been enabled to send out some labourers in the Lord's work as follows:—

1st. Mr. and Mrs. and Miss Smith to Sierra Leone, under the following circumstances.

When the American War of Independence was concluded, the blacks, who had taken part in the service of the British Government, were planted first in Liberia and then in Sierra Leone, in a district named Free Town. Many of these blacks were Christians, and formed Free Christian Churches; but of late years there has been much spiritual declension, which has stirred the desire and efforts of a few faithful Christian men there, and some in England, who knew of their state, to seek to bring to bear upon them missionary or evangelistic efforts. For that purpose about 80*l.* has been collected in Free Town, and about 70*l.* by Miss Kirkpatrick, in London, for that especial purpose; and now, under the superintendence of this Society, Mr. Smith, his wife and daughter, have gone out to labour among the churches formed in that district. Previous to their leaving London, an interesting valedictory service was held jointly by the Society and the Church of which they were members. in the Jubilee Chapel, Mile End, London. Intelligence has since been received of their safe arrival in Sierra Leone.

2nd. Miss Notman has been sent out under the following circumstances.

Mr. Lord is a missionary at Ningpo, and was formerly connected with the American Board of Missions, and also Consul, but ceased his connection

with the American Board as they had not funds to continue all their missionaries. He (Mr. Lord) and his wife, labouring successfully at Ningpo, were greatly needing a female assistant for school work, and for visitation in Chinese homes. In Divine Providence Miss Notman seemed, by many circumstances, to be the desired assistant, and in the company of a lady travelling under other circumstances, she has gone forth to be one of the women who labour in the Gospel (Phil. iv. 3). Several spheres of labour are open, and funds are, at present, sufficient, but suitable men are wanted for the Lord's service. "Pray ye, therefore, the Lord of the harvest, that he would send forth more labourers into his vineyard."

I am, dear sir, yours truly,

JOSEPH PALMER.

12, The Grove, Lewisham, S.E.

"STORY OF MY PRISON LIFE, BY MANUEL MATAMORAS."

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—Will you kindly allow me to call the attention of your readers to the reprint of "A Reminiscence of Prison Life," by M. Matamoras, which recently appeared in your pages. By your permission, I have made some alterations and additions, in order to adapt it for uneducated readers; and the tract, as it now appears, is, I think, calculated to be useful amongst the poor. The printing allows a small profit, which I propose to apply to the circulation of the Bible in Spain, the object for which Matamoras suffered so much. For particulars see advertisement.—Yours, &c.,

SAMUEL SOUTHALL.

LEEDS, April 22, 1865.

"LADIES' SCHOOLS IN ITALY."—In answer to a Correspondent, we may state that contributions for this object must be sent to Miss Laughton, Rev. Mr. Laughton, Greenock, N.B.

NEW BOOKS

BEARING ON

CHRISTIAN WORK.

WE have sometimes the fashion of going back a century or two for examples that we could find better in our own times.* The Past has the glow of sunset upon it, or speaks to us as the dense night speaks by the radiant shining of its stars; and the Present is only clear and bright, and good for every man to work and walk in. To some coming Future there will be no more heroic Past than our Present; heroic in its greatness of aim, in its un baffled and invincible resolve; in its restless self-sacrifice for knowledge; its true crusade for the kingdom of Christ; its crowd of humble, unrecorded martyrs, whose places are swept perpetually bare, and yet are kept perpetually filled. There are no more heroic and sublime records in the Past than may be drawn from such common-place sources as the journals of our great missionary societies. And the compiler of this volume has done well in using the papers of the Church Missionary Society for a series of brief biographies, to be followed, we are glad to learn, by a second. The lives belong to the African mission, which has numbered many martyrs to the climate. "The climate," says Johnston, "is still very unhealthy; and some of my dearest friends and brethren in the Lord have fallen victims to it since my departure. But, by the grace of God, none of these things move me." What more lofty saying than that of old Nylander, "It is the Lord's battle we are fighting; and we are conquering even when falling"? Rosine Krapf dies among the Gallas—a two years' wife—and prays to be buried there, by the road-side, "to remind the pagans of the object that brought her to their country." Mrs. Lehön summonses her last strength to say to those at her bed-side, "Go on preaching, go on preaching." Bishop Vidal exclaims, "I am ashamed to die when I have done so little for my Saviour." Truly a noble line of witnesses. Twelve of the twenty missionaries here recorded were Germans, a striking testimony to the worth of that Württemberg piety that warms the south of Germany, and the excellence of that Mission School that has its seat at Basel.

Dr. Zimmermann collected the Letters of Luther to Women as a Whitsun gift to the women of Germany; and Mrs. Malcolm has done her part as a translator to make them as valuable a gift to the women of

England.* It is in his letters that Luther reveals himself as the simple loving father and husband and son, and the founder of domestic life in Germany. We have him writing from the Elector's Court, "I cannot find anything in this town, although the fair is now going on, to buy for the children;" or, "It is an annoyance to me to have bad wine to drink, when I remember what good wine and beer I have at home, besides a pretty wife—or shall I say it, Master?"; or, "Fondle Hans for me;" or, "Teach the children to pray;" or from Eisenach to his wife, "My darling;" "Your Grace must be informed that we all here are fresh and sound: we eat like behemoths (yet not much), and drink like Germans (yet not much), and are joyous,"—always free, and mirthful, and unreserved; always ready to sign himself, "Your old darling," and relieve his burthened mind by some playful banter, but ready also with his consolations: "Leave me in peace with your cares: I have a better guardian than you and all the angels, He who lay in a manger, and hung on a virgin's breast, but now sits at the right hand of the Almighty Father. Therefore be in peace." Ready too with his bold trust: "It appears to me that the devil scoffs at us; but God will laugh him to scorn." Of the devil, indeed, we have much. "The devil has spoiled the beer all over the world with his pitch, and the wine about you with brimstone." At Eisleben he thinks that "hell and the whole world must be empty of all their devils, so stiff and stubborn is the state of affairs." When the rivers overflow he bethinks himself, "the devil is furious with us, and dwells in the waterflood." When the wood fires in Thuringia, "the devil burns and does frightful mischief;" but then he can pray, "May Christ our Lord come from heaven and blow up a spark for the devil and his associates that he cannot extinguish." He can write also, "bursting with anger and disgust." Württemberg grows lax in his absence, and he "will stroll about and eat beggar's bread, rather than torment and disturb my poor last days with its disorderly life." An inundation overtakes him on his way to Eisleben, but he will have it "a great Anabaptist met us, with billows of water and blocks of ice, which covered the

* *The Finished Course: Brief Notices of Departed Church Missionaries.* London. 1865.

* *Luther's Letters to Women.* Collected by Dr. K. ZIMMERMANN. Translated by Mrs. MALCOLM. London. 1865.

country, and threatened to baptise us again." Because at Eisleben there reside fifty Jews: "When I passed through the village such a cold wind came from behind the carriage on to my head through my cap, as though it would turn my brain to ice." Sometimes playfully, sometimes seriously, he relieves his wife's anxiety. Now it is "Most saintly Lady Doctress, we thank you kindly for your great anxiety, which has hindered you from sleeping;" but again, "I am anxious lest, if you do not cease to be so anxious, the earth may at last swallow us up, and all the elements persecute us. Do you thus teach the catechism and creed? Pray, and leave it to God to care. . . For you must never take God's cares on you, just as if He were not Almighty, who could create ten Doctor Martinus's, if the one old one were drowned in the Save." Striving to heal a quarrel betwixt the Counts of Mansfeld, he begs Kate to "tell Master Philip [Melancthon] he may correct his exposition, for he has not understood what the Lord in the Gospel calls riches, thorns. Here is the school where we may learn to understand it." Baumgärten of Nuremberg is taken prisoner, and he writes to his wife, "Truly in great crowds we visit the dear Baumgärten in his prison, that is, the Lord Christ Himself, imprisoned in the person of a true member; and we pray and call upon Him to liberate him, and thus gladden the heart of you and all of us." Now to another sufferer he writes, "Only call upon Christ with earnest heart and you may be assured that He will hear you, because you know that it is His nature to help, strengthen, and comfort all those who desire it of Him." Some of these letters are to queens, electresses, and duchesses, some to the wives of humble preachers, to nuns, and to court damsels, to his mother, and his sister, and the most to his wife: but it is the same Luther speaks out in all; no one can understand the man without a study of that treasure of his correspondence of which this is a small but welcome instalment for English readers.

About the time of Luther's death the Jesuit Mission was seeking entrance into Japan. It succeeded, did wonders, promised the overthrow of the old worship; then intrigued, grew political, and was suppressed by a terrible and relentless persecution. Miss Bickersteth has chosen this episode for a story which wants life and cohesion. It shows careful reading, gives abundant information, and may be interesting to children who know nothing of Japan.*

It is enough to mention the publication on this side

* *Araki, The Daimio: A Japanese Story of the Olden Time.* By MARIA BICKERSTETH. London. 1865.

of the Atlantic of the revised editions of Hodge on the Romans and Alexander on Isaiah.* In the former, America has laid theology under permanent obligations, and has produced not only the most logical modern commentary on the Romans, but one of the best that has appeared since Calvin. Hitherto accessible in this country only through the medium of a skeleton abridgement, it also dated back as far as 1835. The advance in critical scholarship since then has been taken count of in the revision, and on the whole the book is on a level with the time. No more recent critical inquiries have, however, modified its arguments. What has been said of this standard work will apply with almost equal truth to its companion. Dr. Alexander was one of the most honest and laborious commentators, a man of science, reading, and accurate thought, and of a most evangelical spirit. His unusual acquirements as a linguist were only equalled by the enthusiasm of his study of the Holy Scriptures; and the ripest fruits of that study are in his Commentary on Isaiah. Dr. Eadie is answerable for the thorough revision of this handsome and portable edition. In writing upon the Holy Spirit, Dr. Morgan has used the homiletic labours of a lengthened ministry in the arrangement of an admirable monograph.† "When," he says, "I entered upon my ministry in Belfast, thirty-seven years ago, the principal religious question of the day was the deity of Christ. It occurred to me, in the midst of the excitement, to deliver a series of discourses on the Scripture testimony to our blessed Lord." This was followed by a series on the Scripture testimony to the Holy Spirit, which occupied the Sabbath mornings of nearly three years, and the present volume has been carefully prepared from the notes of these sermons. It is a practical exposition of great value and comprehensiveness, and occupies a place of its own; a work that will not receive more attention than it demands. Readers will easily recognise the earnest and faithful pastor, and those who only know the author by name will easily perceive the remarkable clearness and store of biblical knowledge that have long since won him his reputation in the pulpit. A ministry like that of which this volume is the outcome, is an unspeakable treasure to the Church of Christ.

* *Comments on the Epistle to the Romans.* By CHARLES HODGE, D.D. New Edition, Revised and Rewritten. Edinburgh. 1864. *Comments on the Prophecies of Isaiah.* By J. A. ALEXANDER, D.D. New and Revised Edition. 2 vols. Edinburgh. 1865.

† *The Scripture Testimony to the Holy Spirit.* By the Rev. JAMES MORGAN, D.D. Edinburgh. 1865.



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